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AUTOEROTIC PHENOMENA IN ADOLESCENCE

AN ANALYTICAL STUDY OF
THE PSYCHOLOGY AND PSYCHOPATHOLOGY
OF ONANISM

BY
K. MENZIES

WITH A FOREWORD
BY
DR. ERNEST JONES

SECOND EDITION

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FOREWORD

THERE are few subjects on which a modern book is more urgently needed than on the delicate topic of autoerotism, and Mr. Menzies is to be greatly commended for his courage in attacking a problem the discussion of which has been so effectively banned by the cowardice of modern society that it is rarely alluded to outside the pernicious files of quack literature. It is literally difficult to exaggerate the enormous amount of suffering, and consequent disability, induced by the sense of guilt and disgrace, the shame and humiliation, the mental conflict and remorse, that so commonly invest this intimate matter. And how rarely is it ever dealt with by father or schoolmaster, by priest or doctor, except in ways destined to do nothing but increase that suffering!

In spite of the obscure and as yet unsolved questions aroused by the phenomena, a few simple facts stand out in the light of present-day knowledge which should be familiar to every one who has to deal with them, and which alone suffice to refute the necessity for the greater part of this widespread suffering. Modern clinical psychology has, for instance, definitely established the fact that autoerotism, in one form or another, is a normal and quite universal phase of human development, and not, as used to be thought, an abnormal perversion of the

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sexual instinct. It follows that where this phase is unduly intense or unduly prolonged we have to do with a case, not of moral viciousness, but of arrested development, the sane treatment of which can only be to investigate and counteract the forces that have brought about this arrest, with the aim of setting free the impulses for their proper development towards a more advanced goal. It is, further, beyond all doubt that by far the greater part of the harmful features often associated with undue autoerotism are the result, not of the phenomena themselves, but of the conflicts arising from the mental attitude towards them. I will not anticipate the contents of Mr. Menzies' book by dwelling further on these considerations, but I must once more insist that an appreciation of them would prevent or alleviate an incalculable amount of most painful distress.

Mr. Menzies has, as I know from his other work, made himself familiar with the researches of many branches of clinical psychology, and is well qualified to discuss this particular problem. He deals with it in this volume in an informed, broad, and yet conservative way, and I can thoroughly commend what he has to say to the thoughtful attention of those concerned with the phenomena in question, particularly, therefore, to members of the clerical, medical, and scholastic professions.

PREFACE TO THE SECOND EDITION

THIS edition is practically a reprint of the first, saving a few corrections and verbal alterations. By the courtesy of Dr. Ernest Jones there has been added a selection from the glossary of terms given in the second edition of his work "Papers on Psycho-Analysis." It is hoped that this may prove of service. The Bibliography has also received some few additions.

K. M.

LONDON, 1921.

PREFACE TO THE FIRST EDITION

"By identifying the new learning with heresy, you make orthodoxy synonymous with ignorance."—ERASMUS.

THE following study represents an attempt at fair-minded enquiry into the intricacies of a problem of no small importance, but commonly ignored or treated with disastrous furtiveness.

It aims at collating and presenting the results obtained and recorded by the leaders of the analytical school of clinical psychology in special reference to a matter of intimate individual concern both to adolescents and those charged with their care and education. As remarked in the text, there exists, even at this late date, no volume of moderate compass and easily accessible to the general public in which the subject of this special

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problem in the sexual life of youth is submitted to frank discussion, and that from what to many readers must certainly be a new point of view.

Such conclusions as are manifestly the writer's own must, of course, be so discounted, but those of the various authorities cited are worthy of careful and serious attention as being for the most part the judgments of eminent physicians and psychiatrists who have made the study of the psychology and pathology of sex the work of a lifetime.

The subject treated in this study must, of course, appear repugnant to many, but it is hoped that those whose vocation in life brings with it the task and occasion of advising and counselling others distressed in the direction indicated will find in these pages something of practical interest and utility that may help them in the discharge of a duty wherein, perhaps, they have hitherto found themselves hampered by lack of special and accurate knowledge. At any rate, the author will have achieved his purpose if a perusal of these pages at least awakens the conviction that such knowledge is necessary, and that the old rule-of-thumb method of dealing with the question is not only futile, but in many cases positively harmful.

K. M.

LONDON, 1919.

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INTRODUCTION ON PSYCHOANALYSIS

It is necessary for a right understanding of much that will be found in the following pages that they should be prefaced with a few words concerning the special method by which many of the authorities cited have arrived at the facts and conclusions presented.

That special method is known as "psychoanalysis."

As its name implies, it represents a searching analysis of the patient's mental "make-up" by the application of a highly specialized technique, with a view to laying bare and recovering to consciousness from beneath its threshold the real determining motives and tendencies that lie behind his symptoms, govern his actions and reactions, and generally shape and direct his attitude towards life. The result is to uncover a mass of mental material, bizarre, infantile, phantastic, and generally indicative of a serious maladjustment to reality.

The ultimate purpose of such analysis is, of course, an eventual resynthesis. If the patient is, so to speak, pulled to pieces and dissected mentally, it is in order that he may be put together again, but in better adjustment to the facts of life and the circumstances of

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his environment. Comparable in many respects to a re-education, the analysis enables the patient to know himself, and, knowing himself, to be better equipped for battle, in that now, no longer struggling in the dark against vague and shadowy enemies, he is able to bring the forces of will-power and conscious self-direction to bear upon tendencies, desires and cravings, etc., which, hitherto unrecognized, misunderstood, wrongly valued, dreaded perhaps and therefore destructive of mental equipoise, issued in psychic conflict, dissociations, phobias, and the like, coming to expression in so-called nervousness, and very often in defective or impaired somatic functioning.

As surgery stands to the body, so psychoanalysis stands to the soul. The lesions, traumata, deformities and malformations that may happen to and in the body have their analogue and equivalent in the psychic sphere also. On their removal, correction, and suitable treatment depend a healthy, vigorous mental life, an effective personality, and a full social usefulness for the individual. To know as far as may be the truth about oneself and about reality is to afford increased opportunities for harmonious adjustment, and, with this attained, to allow of the direction of energy and conation into higher paths towards loftier and better aims and more valuable accomplishments. How many lives are marred and their usefulness crippled by psycho-neurotic affections and troubles determined by unconscious mental causes, and how much valuable energy is consequently wasted in the individual's frantic attempts to "meet with ten thousand him that cometh against him with twenty thousand," the results of psychoanalysis, now spread over some thirty years, amply testify.

On Psychoanalysis

It has been well said by Professor Stanley Hall¹ that the human mind is comparable to an iceberg; for just as with the iceberg only, on an average, about one-tenth of the total bulk is visible above the surface of the waves and the remainder submerged and hidden, so with the human psyche. Psychoanalysis teaches us that mental processes and mechanisms are not limited solely to the field of consciousness,² but exist and operate beneath its surface in those mysterious depths which, in the conceptual language of analytical psychologists, are designated as the "unconscious." No impression that our minds receive is lost. When we say we "forget," all that is implied is that an impression has sunk or been "repressed" out of the field of consciousness into the unconscious, whence it is recoverable when, under the law of the association of thought, a suitable stimulus is found to evoke it, or the resistance to its reappearance is removed, a fact that is readily demonstrated in the common experience of a flood of long-forgotten material suddenly "coming back to us" on the perception of certain odours, scents, etc. Under the skilful application of the analytic technique, ideas, phantasies, memories and impressions often belonging to the remote and almost prehistoric days of early childhood are recoverable to consciousness. Hence this fact that we never truly "forget" in the sense of really losing a mental impression has an important bearing on life, and especially will be found to throw light on the etiology and causation of hysteria and

¹ "Some Aspects of the Early Sense of Self," *American Journal of Psychology*, vol. ix., No. 3.

² The delayed action of suggestions given under hypnosis is a proof of this statement. On awakening, the subject will do as he was bidden without in the least "knowing why."

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those other nervous disorders or compulsions so painfully common nowadays. In a number of cases it has been found that such disorders, previously suspected of purely physiological and organic causation, must in reality be traced back to a mental or psychic origin, and will be found determined by memories, impressions, and especially phantasies of bygone days which, affected or charged with strong emotion, lie buried or submerged in the unconscious. Thus, not infrequently it happens that individuals find themselves affected or inhibited by unreasoning fears and dreads which they cannot explain, and which they freely admit to be uncalled for by the superficial aspect of the circumstances under which they experience them. One cannot bring himself to cross an open space, or dreads a crowd (agoraphobia); another has a "horror" of small rooms or confined spaces (claustrophobia); another suddenly or recurrently evinces an acquisitiveness (kleptomania) which alarms and shocks both himself and his friends, etc. Try as they will, the unhappy subjects of these morbid dreads or compulsions cannot dismiss or break through them; they feel that their volitional and motory powers are inhibited or coerced in a way they are totally unable to explain or define. They can only testify to the unhappy fact that it is so.

To the relief of such and other distressing innervations and compulsions the technique of psychoanalysis has been successfully applied. Originated in the latter end of the last century by Dr. Sigmund Freud of Vienna, and since elaborated by him and the band of distinguished alienists of European and American nationality who have followed him, the principle on which the psychoanalytic method is based is thus described by Dr. Ernest

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Jones,¹ the leader of the English school: "The pathological condition to be dealt with is essentially due to the fact that certain mental complexes² have been kept or made unconscious by the mechanism of repression. Now, experience has amply demonstrated that when this process is reversed—in other words, when these complexes have again been made conscious and thus fused in the main body of the personality—the abnormal manifestation or symptom ceases. A central aim of the psychoanalytic method, therefore, consists in enabling the patient to discover and appreciate the significance of the mental process that manifests itself as a symptom."

A descriptive account of the general application of the technique cannot be given here, but will be found in full in many of the works dealing with the subject and within easy reach of the reader. (See Bibliography.) It is enough to say that the treatment proceeds, not by way of "suggestion" on the part of the analyst, but by eliciting the material from the patient himself by free association of thought involving the abandonment of all critique on his part, by the observance and analysis of symptomatic actions, and especially by the analysis of the patient's dreams: dream analysis being recognized by Freud, who has devoted a weighty volume³ to the subject, as the *via regia* to the exploration of the unconscious.

¹ "Papers on Psycho-Analysis." London: Baillière, Tindall and Cox, 1918, Second Edition, p. 284.

² "Complexes"—i.e., trains of thought charged with strong emotional tone repressed from consciousness into the unconscious, and liable to operate from thence by devious by-ways. For a lucid explanation of the conception here involved, see Dr. B. Hart, "The Psychology of Insanity," chapter viii.

³ "The Interpretation of Dreams." Eng. Trans. by Dr. A. A. Brill. George Allen, 1918.

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The results of psychoanalysis are of enormous importance for the right understanding and treatment of the problem which forms the subject-matter of the following pages, as by them phenomena, previously judged only from without and by the light of tradition, can now be judged from within, and such measure of moral responsibility as may attach to any course of action phenomenally exhibited be more accurately determined by an analysis of motivation conscious or unconscious.

It may be objected that no definite conclusion has been presented on the subject-matter in hand. Therein the writer has tried to follow the psychoanalytic procedure of adducing facts, furnishing knowledge, and supplying information without suggestion. It is not the analyst but the patient himself who effects the reconstruction. Needless to say, goodwill, intelligence, and an ethically disposed temperament, are indispensable factors in a successful adaptation of the self to the facts.

PART I

THE PSYCHOLOGY OF MASTURBATION

AMONG the many problems arising out of sex and demanding attention in the interests of the physical and moral well-being both of the race and the individual, not least is that presented by the phenomenon of masturbation, or "onanism,"¹ as it is sometimes termed.

Educationalists, moralists, parents, and others, especially ministers of religion accustomed to receive confidences or hear confessions, are frequently called upon to tender counsel and advice to those whom they perceive, or who confess themselves, to be addicted to this practice, so that the question of what is the best and soundest advice to give is one that demands careful and serious attention. As it will be the purpose of this monograph to show, the problem of the masturbator is, however, far from being so simple as is commonly supposed; but, on the contrary, will be found to involve

¹ Strictly speaking, masturbation is not synonymous with "onanism," but is a narrower term included in it, relating (*manustupration*) to manual acts only. Onan's transgression (Gen. xxxviii. 9) is rather what is technically known as "coitus interruptus" (*vulgariter*, "withdrawal"), and therefore has nothing to do with what we call onanism.

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many deep and complex issues in the face of which a sound knowledge as to the real facts is indispensable if satisfactory results in the way of treatment are to be looked for.

As all who have undertaken the office of counselling others in this matter know, it is a common experience to find that the physical and moral remedies proposed fail in their purpose again and again, with the result that the unfortunate victims of the habit, wellnigh driven to despair by frequent lapses and the defeat of good intentions, are sorely tempted to abandon their struggle, and, if of a religious temperament, to forsake the practice of religion altogether.

It is worth while enquiring why this should be so, and why it is that the traditional methods of treating masturbation by stern admonitions, the recommendation of special religious considerations or exercises, and, perhaps, by punishment, etc., so often seem to defeat their own ends. It is the claim of psychoanalysis to throw some light on this question.

On the subject of "purity" there exists an abundance of well-meaning literature, but, so far as the present writer is aware, no publication easily accessible to the general public in which this important question of masturbation is discussed in the light of analytical psychology, and in which the opinions and judgments of recent investigators in this special sphere are collated and presented. Therefore, without in any way claiming to provide a complete solution to the problems involved, this short essay will attempt to work towards some clearer apprehension of them by presenting certain aspects of the matter usually ignored, and by directing attention to facts and results adduced by physicians

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and psychiatrists whose claim to speak with the voice of authority is based upon a study of the psychology of sex that has, in many cases, been the labour of a lifetime. The problem is largely one of psychology, for, as most modern writers of repute are agreed, pathological results where they follow masturbation are more often to be sought in the mind rather than in the body of the masturbator. Beside the pitiable state of mental conflict and consequent psychoneurotic misery attending excessive indulgence in these activities primary physiological results pale into insignificance, a state of affairs almost entirely ignored by most "purity manuals," which not infrequently hint at a physical disintegration and collapse, nearly akin to the final stages of acute syphilis, as the Nemesis that waits upon the masturbator. It is against such misrepresentation of the facts and towards a better understanding of the psychopathology of masturbation that this monograph is directed.

THE CONNOTATION OF THE TERM "MASTURBATION."—As demonstrated by Dr. Sigmund Freud of Vienna, the first elaborator of the psychoanalytic technique, it is altogether too narrow a definition of masturbation to limit its meaning to the one specific action of inducing orgasm and seminal ejaculation by manipulation of the genitalia so common at puberty and in adult life.

Masturbation—the self-production of erotically tinged and voluptuous sensations—must be taken to include a much wider series of phenomena than this, and may be recognized in many individuals, if not in all, at an age when physical immaturity renders impossible the climax alluded to above. Following Dr. Havelock Ellis,¹

¹ "Studies in the Psychology of Sex," vol. i. : "Autoerotism."

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such activities are classified under the term "autoeroticism."

It is pointed out by Freud¹ that the widespread belief that the sexual impulse is wholly absent in the prepubertal period is, in the light of psychoanalysis, found to be an entirely fallacious assumption. Phenomena attendant upon later stages of development, though commonly mistaken as new, are shown to be a synthetic production, as it were, of trends and impulses present from birth, which, though inchoate and in the reproductive sense unspecific in their aim during the infantile period, have none the less been active in seeking gratification in voluptuous sensations, and do not come into definite subjection under the genital area until the transformations of puberty. Freud, indeed, suggests² that the first experience of such gratification is incidental to the performance of the functions of alimentation, the tactile and kinæsthetic sensations necessarily involved in this process being perceived as distinctly agreeable and pleasurable in themselves.

Dr. Carl Jung, formerly a prominent disciple of Freud, and now the leader of the Zurich analytical school, dissents from this view and considers the early alimentary activities to be purely nutritive in function, maintaining, however, that the energy or "libido"³ (best translated

¹ "Three Contributions to the Theory of Sex," p. 36. It is most important, however, to remember that Freud uses the term "sexual" in a very broad and inclusive sense as representing all that lies within the wide limits of the "love life" of the individual. "Hophilic" is suggested by Frink as a better term, and one less likely to lead to misconception. See "Morbid Fears and Compulsions," p. 4.

² *Op. cit.*, p. 44. See also Frink, *op. cit.*, p. 7 *seq.*

³ "Analytical Psychology," p. 231. It should be noted that in psychoanalytic writings the term "libido," like the term "sexual,"

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as "craving") which is manifested by the suckling "slowly develops through manifold varieties of the act of sucking into the sexual function." Both leaders of thought agree¹ that thumb-sucking, which follows shortly afterwards, is of undoubted sexual import, involving a masturbatory significance. When the child is weaned it remembers an old pleasure and seeks to repeat it. It sucks its thumb, its big toe, or other parts of the body, and these become for its purpose centres yielding gratification in the simplest way. "Pleasure sucking," remarks Freud,² "is often combined with a rubbing contact with certain sensitive parts of the body, such as the breast and external genitals. It is by this road that many children go from thumb-sucking to masturbation."

In the excitation of the mucous membrane of the anal zone also, the infant may find a centre for pleasurable sensations, often retaining its fæces and refusing the stool until by a large accumulation it can obtain an increased and more prolonged gratification on evacuation. Repetition of this pleasure by direct

is used in a very broad sense, signifying desire plus a conative trend.

¹ See Stoddart, "The New Psychiatry," p. 18.

² *Ibid.*, p. 43. It is pointed out by Frink (*op. cit.*, p. 10) that the principal reason for classifying these infantile activities in the holophilic group is to be found in their later histories. Perversities found in later life (fellatio, cunnilingus, etc.) are demonstrated on analysis as direct descendants of these infantile manifestations, their subjects having been specially tenacious of pleasure sucking in infancy. Analysis of hysterical vomiting and some food idiosyncrasies reveals them as a reaction against similar oralerotic longings and phantasies. The pertinacity with which heavy smokers cling to their pipe is perhaps capable of a similar explanation.

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masturbatic digital irritation of the anal zone is found by Freud¹ to be by no means rare in older children. Pleasure in defæcation is, indeed, a common phenomenon to be observed not only in children, but also in adults, who frequently retire to enjoy themselves in the closet with a book. Again, the neck of the bladder may be pressed into like service, the same author² advancing the opinion that wherever "enuresis nocturna" does not represent an epileptic attack it corresponds to a "pollution." Readers will be able to recall from their own experiences that bed-wetting is frequently attended by dreams of acute physical pleasure. In the same manner the inner surface of the thighs³ may do duty as a centre for yielding voluptuous sensations, especially in females. As stated above, puberty normally marks a synthesis of the various holophilic impulses and their definite subjection under the primacy of the genital area.

Classifying all these bodily centres where excitation of the skin or mucous membrane procures voluptuous sensations as "erogenous zones," Freud points out⁴

¹ *Op. cit.*, p. 49.

² *Ibid.*, p. 51. See also Pfister, "The Psychoanalytic Method," p. 422: "Bed-wetting, when there is neither bladder weakness nor epilepsy, is usually a nocturnal exaction of attention, as I have been able to demonstrate many times. If the child is given over to a nurse who affords him no erotic gratification, the wetting often ceases at once. The habit may, however, according to an infantile theory of reproduction, represent a sexual act, and is then curable by analysis."

³ Havelock Ellis, "Studies in the Psychology of Sex," vol. i., Third Edition, p. 239.

⁴ *Ibid.*, p. 52. "Erotogenic" is suggested by Dr. Ernest Jones as a better term, "Papers on Psycho-Analysis," Second Edition, p. 82.

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that obviously no seduction is necessary to awaken the sexual life of the child : such awakening may come on spontaneously from inner sources. Havelock Ellis¹ concurs : “. . . there appears,” he remarks, “to be no limit to the age at which spontaneous masturbation may occur.” However, for the benefit of those to whom the association of sex with infancy appears a shocking or wicked idea, it may be pointed out that the authorities quoted do not contend that the child is aware of the nature and significance of the pleasure it seeks and obtains. If a thing is “nice,” the child will seek it, asking no questions and indeed imagining none. An inherent or congenital “morality” is not to be expected, and the child will continue to regard its pleasures and self-explorations as pure and innocent until, under the influence and pressure of education and cultural morality, it is taught to regard them as prurient. An “erotogenic” (erogenous) or pleasure-yielding zone having been selected thus, the child is satisfied with its manipulation until at puberty, or earlier in precocious children, the genital zone asserts its primacy and the process of synthesis is brought to completion.

Masturbation, then, in the broad sense of the excitation of erotogenic zones for the purpose of procuring pleasure, is thus found to include a wider series of phenomena than the one specific action usually understood by the term. Hence any estimation of the moral responsibility attaching to this later manifestation must, if it is to be logical and just, take into consideration the fact that in the “self-abuse” so common in adolescence we have the development of something that has its roots far back in infancy and deep down in the individual's

¹ *Ibid.*, p. 288.

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"unconscious,"¹ where, as psychoanalysis shows, many unsuspected memories and many trends and impulses repressed under the exigencies of cultural education are treasured.

Thus the child, remembering a pleasurable sensation and always casting about for expedients and methods which will procure its repetition, will, on the discovery of the genitalia and the enormously enhanced pleasure obtainable from their manipulation, normally forsake the old and now inadequate erotogenic zones and fasten on the new, being already predisposed to masturbatic activity by past experiences, and further incited to it now by the facility and higher degree of pleasure obtainable. Such discovery of new fields for pleasure may, of course, result from direct initiation or seduction by others, but not less frequently through self-exploration, curiosity, or accidental experiences² such as pressure of clothing, sliding down banisters, riding, cycling, friction of the towel after bathing, and so forth.

"Normally," observes Havelock Ellis,³ "there appears to be a varying aptitude to experience the sexual

¹ The "unconscious"—i.e., the psychic "realm where unknown but disturbing emotions may be hidden." The name is also used arbitrarily to indicate psychic material of which the individual is not aware at the given time. "This term is used very loosely in Freudian psychology, and is not intended to provoke any academic discussion, but to conform strictly to the dictionary classification of 'a negative concept which can neither be described or defined.' To say that an idea or feeling is unconscious merely means to indicate that the individual is unaware at that time of its existence, or that all the material of which he is unaware at a given time is unconscious" (Dr. B. M. Hinkle, Intro. to Eng. Trans. of Jung's "Psychology of the Unconscious," p. xv).

² See Stoddart, *op. cit.*, p. 15.

³ *Op. cit.*, vol. i., Third Edition, p. 289.

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orgasm or any voluptuous sensations before puberty. I find, on eliciting the recollections of normal persons, that in some cases there have been voluptuous sensations from casual contact with the sexual organs at a very early age; in other cases there has been slight excitement from early years; in yet other cases complete sexual anæsthesia until the age of puberty."

IS MASTURBATION NORMAL?—On this point authorities are divided. Older writers unacquainted with the results of psychoanalytical research, and therefore limiting the connotation of the term to the activities of the adolescent period, incline to a negative view; later authorities are more positive. Man is an animal in large part sharing the nature of the rest of the animal world. If he exhibits phenomena in common with species near his own in the biological scale, it may be doubted whether such phenomena can justly be classified as abnormal or deserve to be listed in the category of wilful perversions until the individual in whom they appear has reached a certain stage of cultural advancement, and it can definitely be shown that in his conduct he is governed by no unconscious compulsions, but is obstinately rejecting in favour of masturbation normal methods of satisfying his sexual impulse which lie ready and are legitimate for him.

Masturbation is common in many animals. "We have," writes Dr. Stanley Hall,¹ "many well-attested reports of its prevalence among monkeys, dogs, blood stallions, elephants, turkeys, etc., although in many cases the climax is not reached." "Among animals in isolation, and sometimes in freedom, it is well known that various forms of spontaneous solitary excitement

¹ "Adolescence," vol. i., p. 485.

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occur.”¹ The biological element, therefore, cannot be ruled wholly out of account, and unless the “sublimation”² of inherited animal tendencies be satisfactorily and fully accomplished, and the “libido” be given or trained to find an outlet in activities which may be instrumental in weaning the individual from egocentric interests and autoerotic practices, it would seem that masturbation in some form or other must be accepted as the normal outcome of this failure in sublimation. Masturbation may be normal without being natural, as similarly are many of the habits of men, and if it is found widely spread it must be considered as a circumstance which normally attends a life not lived in a state of nature. “I will simply state,” writes Dr. Brill,³ “that years of study and personal investigation have taught me that as masturbation is practically universal it cannot be considered the terrible demon it is painted to be by some.” Normality is largely a question of statistics, and it may be doubted whether any person attains to full sexual development without passing through some phase of autoerotic activity.⁴ The assertion that ninety-nine persons out of every hundred will confess to masturbation, while the hundredth conceals the truth, will be conceded by honest persons as not far

¹ Havelock Ellis, *op. cit.*, vol. i., Third Edition, p. 164.

² “Sublimation”—*i.e.*, “the erection for the particular impulses of a higher goal which is no longer a sexual one in the place of the unsuitable one” (Freud). See Pfister, *op. cit.*, p. 311 *seq.*; Frink, *op. cit.*, p. 146; Jones, “Papers on Psycho-Analysis,” Article “Sublimation,” and *passim*; Ferenczi, “Contributions to Psychoanalysis”; Jung, “The Psychology of the Unconscious,” etc.

³ “Psychoanalysis,” First Edition, p. 84.

⁴ This question will be found fully discussed in Dr. Robie's Book, “Rational Sex Ethics.”

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wide of the mark, if the broad connotation of the term as indicated on an earlier page be accepted. Masturbation may be practised unwittingly, as, for example, during sleep, etc. Dr. Havelock Ellis cites as known to him the case of a lady, a leader in social purity movements, who discovered to her dismay, through reading a pamphlet against solitary vice, that she had been practising masturbation for years without knowing it.

THE UNNATURALNESS OF THE PRACTICE.—From the biological standpoint masturbation is undoubtedly unnatural, but so, perhaps, not so much in its methods as in the fact that its aim is the gratification¹ in solitude of an inherent impulse, obviously social in its *raison d'être* and intended to secure the reproduction of the species. It is, no doubt, to this biological unnaturalness that the moralist will point as the source of that self-reproach which so often follows upon indulgence. But if the unnaturalness of any action necessarily constitutes immorality—the secret realization of which gives rise, as is alleged, to anxiety and remorse—we might consistently expect a similar effect to follow all of the many biologically unnatural habits and practices to which mankind is addicted, an expectation which is not fulfilled.

RATIONALIZATION.—It is, of course, not to be denied in reference to the above that in religiously disposed persons self-reproach in connection with masturbation is generally and often solely ascribed to an inherent

¹ Solitary indulgence, of course, does not afford full gratification. In strong sexual excitement the whole body is aglow and seeks contraction (*i.e.*, touching or contact) with a partner; hence a certain amount of erotic longing must remain unsatisfied in the masturbator.

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consciousness of having broken a Divine law and sinned against the behest of a transcendent Ethic. But the analytical psychologist will probe deeper and suspect that we have here, at any rate in part, some resultant product of the mental process known as "rationalization"¹—i.e., a "process of self-deception, in which the individual conceals the real foundation of his thought by a series of adventitious props." For in view of the general conspiracy of silence² on sexual matters, to which so large a proportion of the troubles, sufferings, and mishaps of adolescents may be traced, it can hardly be expected that in cases where autoerotic habits have been contracted innocently, an intuitive recognition of self-gratification as a transgression of Divine laws will be innate, or in every instance sufficiently strong to account for the sometimes very acute anxiety which is found to attend it. Moreover, religion as a factor directing or controlling the sexual life must in every individual case vary enormously in dynamic force;

¹ See Jones, *op. cit.*, chapter ii., Second Edition. "The mechanism of rationalization is most evident, perhaps, in the sphere of moral conduct, where we tend always to ascribe our actions to a conscious application of certain general religious and ethical principles. The prevalence of 'rationalization' is responsible for the erroneous belief that reason, taken in the sense of logical deduction from given premises, plays the dominating rôle in the formation of human thought and conduct. In most cases the thought or action makes its appearance without such antecedent process, moulded by the various complexes resulting from our instincts and experiences. The 'reason' is evolved subsequently to satisfy our craving for rationality" (Dr. B. Hart, "The Psychology of Insanity," pp. 66, 67, *seq.*). Cf. Frink, *op. cit.*, p. 175, and Pfister, *op. cit.*, p. 824.

² For a psychoanalytic view of the importance of a rational sexual enlightenment in the education of the young, see Pfister, *op. cit.*, p. 562.

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hence any attempt at analytical enquiry into the psychopathology of masturbation must take into account the possibility of other sources from which the self-reproach resultant on onanistic activity may arise, or, admitting direct religious considerations, be re-enforced.

REACTION FORMATIONS.—In fully developed masturbation, as in coitus, the climax is marked by detumescence,¹ physical and psychic—*i.e.*, the sudden relaxation of a state of high tension and the extinction of excitement; hence a reaction in the other direction tends to ensue. But, as previously remarked,² solitary indulgence can afford but partial gratification, the intangibility of the love-object so often hallucinated by the masturbator precluding that contractation (touching) for which his whole being craves; hence the anxiety that ensues may, in part, owe its origin to unsatisfied longing and mental excitement which has found no adequate discharge.³

Such an explanation, however, is not to be taken as covering the whole ground. Masturbator's remorse will be found to be a highly synthetic product, and psychoanalysis teaches us to take into account many other and, perhaps, more clearly defined reaction formations as contributory to it, in the shape of the following:

1. *Reaction to Infantile Coprophilia*.⁴—By the provision

¹ The psychology of detumescence is fully discussed by Ellis, *op. cit.*, vol. v.

² See p. 25, note 1.

³ Stoddart, *op. cit.*, pp. 47, 48. "There is abundant and incontrovertible evidence," remarks Frink (*op. cit.*, p. 262), "that dammed-up forces corresponding to inhibited, or ungratified, or undischarged impulses that, in the broad sense, we must call sexual do certainly result in fear." See the whole passage, pp. 262-269.

⁴ Coprophilia—*i.e.*, interest in excremental functions. See Brill, *op. cit.*, p. 267, First Edition; Stoddart, *op. cit.*, p. 15.

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of Nature the reproductive organs are closely situated to those which perform the duty of excreting waste matter from the alimentary system—"Inter urinam et fæces nascimur" (St. Augustine). Quite naturally the at first egocentric interest of infants and little children becomes fastened upon these functions and preoccupied with them—interest which is heightened and stimulated by the pleasurable sensations attending defæcation and micturition. The first step in the child's education consists in weaning it from exclusive self-interest and such unæsthetic preoccupations to interest in other persons and observance of the canons of decency. Here, then, begins a conflict¹ between curiosity and voluptuous preoccupation with excremental functions on the one hand and the general social valuation of such interests on the other. The child begins to learn shame and disgust at matters which once occupied its deeply interested attention. It is taught that certain parts, organs, and functions of the body are not mentioned in polite society; that it is "dirty," "naughty," and deserving of punishment to allude to them or display them in public. Thus in the childish mind, intensely receptive in its attitude towards parental injunctions and prohibitions, the idea of unlawfulness becomes definitely associated with the old activities and interests.

"As the child grows older," remarks Dr. Ernest Jones² in this connection, "the desires and tendencies

¹ Fixation in these interests may result in a type of character termed by Freud "analerotic," marked by traits of orderliness, frugality, stubbornness, excessive interest in money, and a tendency to chronic constipation. See Pfister, *op. cit.*, p. 200; Ferenczi, *op. cit.*, p. 269 *seq.*

² *Op. cit.*, pp. 586, 587.

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in question meet with such obstacles as an increasing sense of shame and guilt, wrongness, remorse, and so on, and are fought against by the child, who now half consciously strives to get away from them, to forget them, or, as it is technically termed, to 'repress' them. The desires, thoughts, impulses, tendencies, and wishes thus repressed do not, however, die; they live on, but come to expression in other forms. This energy is directed along more useful paths, a process known as 'sublimation,' and upon the extent and kind of this sublimation depends a great deal of the future interests and activities of the individual. . . . It must not be thought, however, that this renunciation of instinctive tendencies in favour of less personal ones is always carried out smoothly and successfully. In many cases, perhaps in most, the conflict due to the encroachment on the child's personal liberties is resolved only at a considerable cost to its later usefulness as a citizen. . . . The child may react to the tendency which is being repressed by proceeding to the opposite extreme, an occurrence known as excessive reaction formation. An exaggerated sense of shame may be acquired."

Again, "the organized conspiracy of silence" (i.e., on the proper function of the sexual organs and the physical differences between the male and the female) "is soon noticed by the child, and he is subjected to a mass of suggestion, all the more potent for being indirect, which teaches him that the whole subject is taboo, mysterious, improper, peculiar, and essentially wicked. Those who object to direct enlightenment, therefore, should recognize that they are really defending a false enlightenment, a positive teaching of shame and

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guilt.”¹ Pfister² is equally emphatic: “If the child is not instructed from the authoritative side, the street takes up the task, often in the dirtiest form. That which should be the object of reverence is painted as ugly and subjected to obscene jests. Thus the sexual life becomes *a priori* something vulgar, and on the parents falls a blemish which allows the mother to appear in dreams and neurotic acts (obsessional love for prostitutes, Don Juanism) as prostitute, the father as libertine. Further effects are often an unconquerable disgust for sexuality, ‘frigidity,’ loss of love, and many other neurotic pathological phenomena which are suited to ruin a human life.”

2. *Reaction to Castration Phantasies.*—Another potent factor sometimes contributing to “masturbator’s remorse” may be looked for in connection with infantile phantasies anent the dread of castration. Where in the selection of erotogenic zones the genitalia have become the favourite and principal joy-bringing plaything, fear and dread of being robbed or deprived of this source of pleasure, if utilized in forbidden ways, may easily and spontaneously arise in the childish mind in close association with the experience of what often happens under nursery discipline in the case of the misuse or abuse of external playthings. It is, indeed, a not uncommon practice on the part of parents, nursemaids, and others, directly to threaten amputation of the genitalia or hands if the child is detected persistently “playing with itself.” Such threatenings cannot be too strongly reprobated,³ for it is from them and kindred terrifying warnings and predictions of grave physical

¹ Jones, *ibid.*, p. 592.

² *Op. cit.*, pp. 567-569.

³ Pfister, *op. cit.*, p. 562.

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injuries or incapacities likely to result from self-manipulation that castration phantasies may take their origin, and these although repressed into the unconscious operate from thence in later years in the shape of neurotic dreads and apprehensions. We shall not, perhaps, be far wide of the mark if we ascribe some elements in the composite anxiety attending the practice of masturbation to a castration complex set up by such threats and manifesting itself in a vague nameless dread that self-manipulation warrants or merits the punishment of mutilation. Thus the masturbator may live under the perpetual fear and terror of something akin to a psychic sword of Damocles: hence his anxiety and remorse.¹

“A part of the neurotic disturbance caused by onanism,” remarks Ferenczi,² “is certainly of a purely psychical nature, and can be traced to the apprehension which had in the earliest years of childhood (at the time of infantile masturbation) been brought into an indissoluble associative connection with the idea of self-gratification (fear of castration with boys, fear of having the hands cut off with girls) . . . the adult dread of masturbation is thus composed of infantile (castration) dread together with juvenile (incest) dread.”

3. *Reaction to Infantile Incest Phantasies*.—A third direction in which “masturbator’s remorse” may be found rooted is probably in some element in the phantasies³ that lead up to and incite to the onanistic act. Here we must touch on a subject undeniably

¹ *Ibid.*, p. 123, where a case is cited demonstrating that the after-effects of phimosis operations may sometimes be found a factor in anxiety phenomena.

² *Op. cit.*, p. 157.

³ See Jones, *op. cit.*, p. 556.

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repugnant, and perhaps altogether incredible to readers unacquainted with the many strange psychic mechanisms revealed by psychological analysis. But, as Freud¹ points out, "It would, of course, be most natural for the child to select as the sexual object that person whom it has loved since childhood with, so to speak, a repressed libido. But owing to the delay of sexual maturity time has been gained for the erection beside the sexual inhibitions of the "incest barrier, that moral prescription which explicitly excludes from the object selection the beloved person of infancy or blood-relation."

To avoid misapprehension, however, it must, of course, be pointed out in reference to this subject that no assertion is made or intended to the effect that there is in the erotic attachment of infants to their parents or parent surrogates any such gross and definite desires as the term "incest" popularly connotes in the adult sexual life. Definite sexual desire towards love-objects does not appear until later years; but it is, of course, obvious that it is from the indefinite and unspecific eroticism of infancy that the definite specific desires of maturer age ultimately develop.

Hence, if there has been in infancy a strong erotic attachment to parents, blood-relations, or their surrogates, and an undue precocity in this direction has been induced by parental over-fondness and caressing, traces of such attachment may unconsciously colour²

¹ *Op. cit.*, p. 84, Second Edition.

² See Pfister, *op. cit.*, p. 165: "The transition to a new object of love cannot, according to the law of reference, which is applicable to repressed and non-repressed phantasies, proceed differently than that the new object of affection is projected upon the old object

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later impulses, and give rise to conflict in the sense that as "sexuality" begins increasingly to make itself felt and to take definite shape in the love-life of the child, the child has to learn that the newly emerging and now specific desires and inclinations must not be directed towards those on whom its infantile erotic attachment was first fixed. It is open to consideration, then, that in connection with this "incest" inhibition the whole question of sexual gratification of any kind may become invested unconsciously with the idea of unlawfulness, so that all indulgence, autoerotic or otherwise, becomes associated with transgression against the "incest barrier," and carries with it a vague sense of guilt.¹

... whereby present sexual desires are naturally attached to the early object."

¹ "If the libido remains fixed on the first chosen object, so that the growing individual is unable to tear himself loose from these familial ties, then the incestuous bond is deepened with the developing sexual instinct and its accompanying need of a love-object, and the entire future life of the young personality is endangered. For with the development of the incestuous bond the natural repressions deepen, because the moral censor cannot allow these disturbing relations to become clear to the individual. Therefore, the whole matter is repressed more deeply into the unconscious, and even a feeling of positive enmity and repulsion towards the parents is often developed in order to conceal and overcompensate for the impossible situation actually present.

"This persistence of the attachment of the libido to the original object, and the inability to find in this a suitable satisfaction for the adult need, interferes with the normal development of the psychosexual character, and it is due to this that the adult retains that infantilism of sexuality which plays so great a rôle in determining the instability of the emotional life which so frequently leads into the definite neurosis" (Dr. B. M. Hinkle, Intro. to Eng. Trans. of Jung's "Psychology of the Unconscious," p. xxv).

See Lay, "Man's Unconscious Conflict," pp. 117, 118, for a striking case of such "fixation."

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Psychoanalytic studies¹ show how intensely the individual struggles with incestuous temptations during his development, and that the extent to which the sexual life is coloured by associative phantasies is far greater than is generally suspected or admitted.² Ordinarily it will be found that in familial life the greater attachment of the boy is to the mother, while that of the girl is to the father, and in many cases, as the analysis of neurotics shows,³ there lurks behind this attachment repressed phantasies of a rudimentary incestuous order. In choosing a mate in after-life, psychoanalysis reveals that the individual's quest is often unconsciously guided and directed by fixation on the parents or the first-beloved person of infancy, the male pursuing and searching for a love-object who will reproduce or tally with the (mental) mother-image, and the female *vice versa*. Analysis will often find here the explanation of marriage between two partners of widely disparate age,⁴ and be able to trace the phenomenon of Don Juanism to disappointment and disillusionment in the course of this quest.⁵ In psychoanalytic literature⁶ the term "Œdipus complex" in the case of males and "Electra complex" in the case of females is customarily employed to designate the individual's unconscious fixation upon

¹ See Pfister, *op. cit.*, p. 165; Jung, *op. cit.*, *passim*; Frink, *op. cit.*, pp. 282-287.

² Freud, "The Interpretation of Dreams," p. 224; Frink, *op. cit.*, p. 198 *seq.*; Jung, *op. cit.*, pp. 3, 202.

³ Pfister, *ibid.*, p. 161; Lay, *op. cit.*, p. 187, for a detailed statement.

⁴ Frink, *op. cit.*, p. 288.

⁵ Pfister, *ibid.*, p. 126.

⁶ Freud, *op. cit.*, p. 85, Second Edition; Jung, "Analytical Psychology," p. 228; Robie, *op. cit.*, p. 250; Ferenczi, *op. cit.*, p. 250; Frink, *op. cit.*, pp. 15, 205, 209.

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relations within the prohibited degrees, in reference to the theme of Sophocles' tragedy, "Œdipus Tyrannus."¹

We have outlined above such latent factors as psycho-analysis shows to be contributory to the formation of the masturbator's conscience on the subject of his habit, and it is, of course, obvious that in them is found a tremendous reinforcement for religious denunciations of masturbation and the grave warnings so often contained in popular "purity manuals," or the terrifying prognostications of dire physical and mental results attending the practice so frequently to be found in advertisements of quack remedies for "loss of vigour," "debility," and so forth. But Pfister² considers that a moral fanaticism which immeasurably exaggerates the injurious effects of masturbation is a cardinal error in the sexual education of the young. "How many boys," he remarks, "have been driven by that type of generally dangerous writings into severe neurosis—indeed, into suicide!"

To this subject we shall have occasion to allude again, but as for the moment we are not concerned with questions arising out of the specific teachings of religion, or the part that such considerations may play as components in the general make-up of the masturbator's conscience,³ it will be convenient here to tabulate briefly those subjective factors which have so far occupied our attention.

¹ "Œdipus Tyrannus," Act IV., Scene iii. : "For it hath been the lot of many men in dreams to think themselves partners of their mother's bed, but he passes through life most easily to whom these circumstances are trifles."

² Pfister, *ibid.*, p. 568.

³ See Frink, *op. cit.*, p. 49 *seq.*, from which passage the following section on the psychology of conscience is epitomized.

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- (a) Self-disgust—arising from early formed reaction and resistance to infantile coprophilia. Masturbation apperceived as “dirty.”
- (b) A sense of guilty dread—arising from disobedience to parental prohibitions of self-manipulation, repressed, but remembered or still potential in the unconscious. Masturbation apperceived as dangerous or vaguely jeopardizing. (Castration complex.)
- (c) Unconscious association between indulgence of holophilic impulses and proscriptions connected with the “incest barrier.” Masturbation apperceived as “immoral” or “indecent.” (Edipus complex.)

A short digression enabling us to take into survey something of what psychoanalysis has to teach us on the general subject of the formation of the individual conscience may now be of service.

THE PSYCHOLOGY OF CONSCIENCE.—The appearance of such phenomena as feelings of shame and disgust, etc., as counter-impulses or reactions to the primitive tendencies of the first and non-moral stage of the infantile life, or at any rate the development of capacities for their formation, is found to mark, at about the third year, the beginning of a second stage in the psychosexual life of the child, known as the “latency period.” The extent to which actuality may invest such spontaneously appearing capacities for response or reaction will largely depend upon the nature and type of the environmental and educational influences that surround the child. Where circumstances favour their development, the newly appearing impulses tend towards the inhibition of

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the first group, as, for example, a feeling of displeasure or embarrassment attaching to activities and situations formerly wholly pleasurable. Interest in the unæsthetic is gradually repressed under a growing tendency to repugnance, and before the pressure of the new counter-impulses the old disappear from view. The inception of such repression is the inception of the unconscious.

Yet, although the avoidance of displeasure may be accounted as the immediate motive for such repression, the source of displeasure is not to be understood as solely determined by conflict between the new and spontaneously arising counter-activations and the old primitive tendencies. For between the absolute auto-erotism of the first stage of infantile life, with its gratification of unspecific urgencies in the stimulation of erotogenic zones, and the later orientation of the syn-thetized holophilic impulses towards a definite external love-object as in adult life, there intervenes a transitional stage known as "narcissism," during which the child finds a definite love-object in himself, and is, so to speak, in love with himself. When subsequently the main streams of libido are withdrawn from the self and directed towards external persons and outside interests, the transition is not complete. A certain measure of the libido remains directed self-wards, though not to the real self primarily, but rather towards a self-ideal (Freud). From its observation of the outer world, and under pressure of parental criticism, admonition, punishment, etc., the child begins to learn that the idol of the narcissistic period is imperfect and has only too obviously feet of clay. Hence, from the qualities and valencies perceived in other persons, and especially in those who stand in a near familial or authoritative relationship to

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him, there arises in the child a desire for emulation and a striving to be or become what at the present moment he actually is not, and to be quit of such inferiorities and disparate characteristics as actually he does possess. An ideal is formed into conformity with which he strives to bring himself. Where success attends such efforts, the narcissistic libido is gratified; where failure ensues, a feeling of displeasure or dissatisfaction is experienced and a sense of inferiority induced. What, then, later becomes the ego-ideal was at first an external critique. The measure of self-control, cleanliness, decency, and general personal culture, which the child eventually achieves and cannot transgress without self-dissatisfaction found the first motive for its exercise in apprehension of parental disapprobation. "Right" and "wrong" are terms which hold for the child no intrinsic significance beyond that with the first he learns to associate praise or reward, and with the latter disapprobation or punishment. As remarked by Frink, "To do 'wrong' begins to mean, not to be less loved, but to be less 'lovable.' 'Right,' 'proper,' and 'nice' connote not simply praise, but to be praiseworthy."

Later contributions to the ego-ideal arise from the desire to be thought well of and approved by the powers that be, human or Divine: to be loved, admired, and respected by the external realms of earth and heaven.

Through bringing or attempting to bring the self into harmony with the specifications of the ego-ideal is achieved self-respect, self-esteem, and moral consciousness. If disparity is perceived between the self and the ideal, the narcissistic libido fails to find satisfaction, and the ungratified tension comes to perception in the familiar feelings of shame, guilt, and degradation.

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It is pointed out by Frink¹ that though "the term 'conscience,' as it is ordinarily used, implies an endo-psychic censorship which deals with moral matters almost exclusively, the ego-ideal contains many other specifications than merely moral ones, and self-satisfaction has other components than simply moral self-content. Our self-satisfaction is disturbed quite as much by non-moral disparities between the ego and the ideal as by strictly moral ones, and in either case the narcissistic libido is freed in just the same way, and the type of displeasure experienced has essentially the same quality. To use the wrong fork at a formal dinner, to pass flatus in public accidentally, to make a serious mistake in diagnosis, or to have on dirty underwear, are not matters that can be classed as sins, though in certain circumstances they can produce a sense of shame and humiliation which has no essential qualitative difference from that produced by actions which the individual does regard as sinful and immoral. We are apprised of incompatibility between a wish or contemplated action and the æsthetic, ambitious, or grandiose specifications of the ego-ideal apparently in just the same way and by just the same function as that which applies in matters ethical. It would seem, then, not only convenient but justifiable to broaden the term 'conscience' to include not only that which measures the self according to the purely ethical terms of the ideal, but also that which does all such self-measurings, whether they be according to moral, æsthetic, ambitious, patriotic, or any other variety of ego-ideal specifications."

The foregoing sketch of the ontogenesis of conscience, if it commends itself to the reason of the reader, will be

¹ *Ibid.*, p. 58.

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found to support a previous suggestion that although under the mechanism of rationalization the remorse of the masturbator is popularly supposed to have its source in considerations directly connected with the religious consciousness of the individual, such considerations are not solely, or indeed primarily, its main determinants. It is true, of course, that the three principal reaction formations we have outlined receive a subsequent sanction from the teachings of current moral theology,¹ which implicitly, if not explicitly, hint at the intrinsic evilness of the sexual instinct²; yet, as being spontaneously arising repugnances that are in their first instance of an æsthetic rather than an ethical nature, they are clearly antecedent to, and in thought to be distinguished from, the specifications of subsequent religious acceptances by which at a later stage they may be reinforced. According to the findings of psychoanalysis, the principal foundations of the masturbator's remorse are laid in conflict between the primary instinctive trends of the first infantile stage and the secondary reaction formations belonging to the latency period, and subsequently developed. Thus onanistic activity, manifesting itself at a period when the autoerotic stage should normally have been passed, conflicts, as an anachronism or as representing a regression or lapse into infantilism, with the specifications of the ego-ideal belonging to the more advanced stage of cultural and æsthetic development now reached—specifications formulated before it is possible for conscious considerations of a directly religious nature to attain any real

¹ See later, p. 60.

² No. IX. of the XXXIX. Articles of the Church of England, following the Pauline teaching, lays down that *φρόνημα σαρκός* "hath of itself the nature of sin" (*rationem peccati in sese*).

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dynamic force in the psychic make-up of the individual.

SOURCES OF THE MASTURBATIC IMPULSE—1. *Fixation in Infantilism*.—In setting forth a schematic presentation of the various periods or transitional stages of psycho-sexual development through which normally every individual passes, it is necessary to state that at each or any of them a morbid disturbance or an arrest is possible. Such an arrest, designated in psychoanalytical terminology as “fixation,” offers a close analogy to phenomena of wide occurrence in other spheres of psychic development, and remarked by William James¹ as “the inhibition of instinct by habit.” “A habit,” he writes, “once grafted on an instinctive tendency, restricts the range of the tendency itself, and keeps us from reacting on any but the habitual object, although other objects might just as well have been chosen had they been first-comers.” Such inhibition² of instinct by habit will, as Frink points out,³ be found to apply in the sphere of the human holophilic instinct not only to the object (in which direction James posits one of the secrets of constancy), but also to the “aim”—

¹ “Principles of Psychology,” vol. ii., pp. 394, 395.

² “The selection of a particular hole to live in, of a particular mate, of a particular feeding-ground, a particular variety of diet, a particular anything, in short, out of a possible multitude, is a widespread tendency among animals, even those low down in the scale. The limpet will return to the same sticking-place in its rock, and the lobster to its favourite nook on the sea-bottom. The rabbit will deposit its dung in the same corner; the bird makes its nest on the same bough. But each of these preferences carries with it an insensibility to other opportunities and occasions—an insensibility which can only be described physiologically as an inhibition of the new impulses by the habit of the old ones already formed” (James, *ibid.*).

³ *Op. cit.*, p. 280.

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i.e., the type of action yielding gratification. "A preference for a particular sort of action with indifference to others may be established." In this connection, therefore, it will be seen that the persistence of excessive autoerotic and masturbatic activity from infancy through adolescence into adult age, when normally the holophilic instinct should become in its main energy definitely orientated towards external love-objects, is explicable on the theory of fixation in infantilism. In cases where undue sexual precocity has been manifested at an early age (and this, as pointed out before, may be induced by parental overfondness and too lavish caresses),¹ and where as a centre for producing the desired gratification the genitalia, either by accident or direct initiation, have been discovered to possess a valency superior to that of the other erotogenic zones and a habit of their manipulation has been acquired, the development of the holophilic instinct along normal lines leading to alloerotic object-love may be checked or inhibited by this habit, and "fixation" in autoerotic gratification ensue.

Thus, the fully fledged masturbation of adolescence although popularly supposed to be a new phenomenon attendant on puberty, is not in reality new, but either a regression to or a fixation in infantile activities.

¹ See Pfister, *op. cit.*, pp. 267, 268, for a definite instance of this; also p. 546. Cf. Frink, *op. cit.*, p. 235 note; Freud, *op. cit.*, p. 83; and Jones, *op. cit.*, pp. 601, 602. "Although it is true that the harmful effect of this (*i.e.*, premature sexual excitation) is in a great part due to the child reacting to it by way of shameful and guilty emotions—thus producing pathological repressions—and not so much to the occurrence itself—still, the probability of such reaction is great enough to make it desirable, on this score alone, to avoid, wherever possible, premature excitation."

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2. *Revolt against Parental Authority and Incestuous Fixation.*—It may, however, be questioned whether in all cases masturbatory activity will be found motivated solely by the purely hedonic considerations belonging to the first stages of autoerotism in infancy. While desire for a repetition of the old pleasures and gratification may still play a part, other factors and tendencies arising in connection with further progress in the development of the child's psychic life may contribute a new dynamic force to the old impulse.

“One of the most painful psychic accomplishments of puberty,” writes Freud,¹ “is the breaking away from parental authority, through which alone is formed that opposition between the old and the new generations which is so important for cultural progress.” It is a great law of Nature that early in adolescence an independency of will and a tendency to seek and form new associations outside the circle of the home begins to assert itself in every normal child; disobedience and striving after an emancipation from restraint become common, together with much wrangling between brothers and sisters. And although such phenomena are commonly viewed by parents with pain and reproached by them as ingratitude and loss of love, their occurrence is not infrequently a healthy sign of high ethical importance, representing an attempt on the part of the child to free itself from incestuous fixation.²

In view of this phenomenon, therefore, it may not be irrelevant to suggest that in the impulse leading to

¹ *Op. cit.*, p. 56. See also Pfister, *op. cit.*, p. 549, and Frink *op. cit.*, p. 151.

² Pfister, *ibid.*, p. 332.

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masturbation there may, in some instances, be found elements of something akin to a revolt against old parental prohibitions of self-manipulation in the shape of a defiance of a castration complex, and an empirical attempt at self-assertion and investigation into the real validity of old threats and warnings: the individual claiming and unconsciously striving to encompass that liberty of self-possession which comes so early to its biological ancestors in the animal scale, and battling for freedom from incestuous fixation. That the tendency to disobedience and independence that marks the onset of puberty generally should manifest itself and effect reverberations in the holophilic sphere is a matter that need provoke no surprise. "After puberty," writes Dr. Havelock Ellis,¹ "when the spontaneous and inner voice of sex may at any moment suddenly make itself heard, all hygienic precautions are liable to be flung to the winds, and even the youth or maiden most anxious to retain the ideals of chastity can often do little but wait till the storm has passed."

3. *Sexual Tension*.—With the important physical changes attending puberty fresh considerations come into view.

Speaking of this period, Dr. Ernest Jones² points out that "The psychosexual life of children differs from that of adults in three main characteristics—in the different nature of the pleasure experienced, in their relative independence of outside persons for this (autoerotism), and in the fact that they obtain pleasure from much more manifold sources and yet in much less differentiated ways than do adults. At puberty important changes take place in all these respects. The excitations, mechanical

¹ *Op. cit.*, vol. vi., p. 209.

² *Op. cit.*, p. 81.

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and other, that gave satisfaction to the child's desires now come to contain a disagreeable component due to the feeling of tension experienced. They thus constitute merely a "fore-pleasure" which impels to further activities destined to produce the "end-pleasure" that relief of tension brings about.

"One would thus be forced to the assumption," writes Freud,¹ "that the accumulation of the sexual substance produces and maintains the sexual tension. The pressure of these products on the walls of their receptacles acts as an excitant upon the spinal centre, the state of which is then perceived by the higher centres, which then produce in consciousness the familiar feeling of tension." "For me," he states in a previous passage,² "it is conclusive that such a feeling (i.e., tension) carries with it the impulse to alter the psychic situation, and acts incitingly."

In continent lives this over-accumulation of the sexual products commonly terminates in a mechanical discharge or overflow—the phenomenon known as "seminatio nocturna" or "pollution," occurring at changeable but not entirely capricious intervals,³ and this brings about

¹ *Op. cit.*, p. 74. Freud, however, concludes the passage with a warning against burdening the factor of accumulation with action which it seems incapable of supporting. He points out that the phenomenon of sexual excitement in children before puberty, women, and castrated males, demands such caution, and proceeds to advance tentatively some chemical theories in relation to the products of the thyroid gland. For a discussion of this latter theory, see Frink, *op. cit.*, p. 257.

² *Ibid.*, p. 70.

³ For a discussion of the normality of this phenomenon, see Havelock Ellis, *op. cit.*, vol. I., p. 88 *seq.*, where the question of sexual periodicity in man is treated, and the opinions of many authorities cited.

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a substitute for the sexual act (*i.e.*, the normal) by a short hallucinatory road. But sexual tension occurs far more frequently than do pollutions, and once the individual has discovered that masturbation also affords the desired relief, he is less likely to wait for an emission, since by the practice wherewith he forestalls it he is able not only to prolong the pleasure that accompanies the discharge of the sexual substance and to procure it at will, but also to avoid the inconveniences, discomforts, and humiliations sometimes concurrent with pollutions during sleep.

It is contended by some that those to whom relief by normal outlet (*i.e.*, marriage) is denied should rest content with what they term "a natural provision." But it is, of course, purely hypothetical to speak of emissions dogmatically as a "provision of Nature," with the implication that they are arranged for beneficent and ethical reasons. It would seem that they are rather a harmful consequence of the repression of a natural impulse, and no more a good substitute than the bursting of the bladder or paralysis of the sphincter muscle with outflow of urine would be a substitute for urination; for it must be evident that nocturnal pollutions necessarily involve a greater exhaustion to the nervous system¹ than masturbation, seeing that the process is entirely psychical, whereas in the latter case the mechanical stimulation of the genitalia at least, and perhaps the vision of the desired object, either actual at the moment or fresher in the "mind's eye," assist towards the climax, and offer some analogy to and a

¹ See Jones, *op. cit.*, p. 388, for the part played by excessive emissions in producing neurasthenia.

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nearer reproduction of the circumstances attending normal coitus.

In connection with the question of the relief of tension, Dr. Havelock Ellis¹ states that his own conclusions anent the sedative effect of masturbation are fully in harmony with those of Professor Sudduth,² who suggests that "masturbation is, in the main, practised for its sedative effects on the nervous system. The relaxations that follow the act constitutes its real attraction. . . . Both masturbation and sexual intercourse should be classed as typical sedatives." Haig³ has sought to find the precise mechanism of this phenomenon in the blood-pressure. "As the sexual act produces lower and falling blood-pressure," he remarks, "it will of necessity relieve conditions which incline to high and rising blood-pressure, such, for instance, as mental depression and bad temper; and, unless my observation deceives me, we have here a connection between conditions of high blood-pressure with mental and bodily depression, and acts of masturbation, for this act will relieve these conditions and tend to be practised for the purpose." Such a result may become discoverable to adolescents, and the present writer has a distinct recollection from his school-days of a French lad of about seventeen years of age advocating resort to masturbation for the relief of headache.

The sedative effect of masturbation, however, is most agreeably marked, perhaps, in the psychic sphere, especially in the case of those whose sense of chastity is

¹ *Op. cit.*, vol. i., p. 269.

² "A Study in the Psychophysics of Masturbation," *Chicago Medical Recorder*, March, 1898.

³ "Uric Acid," Sixth Edition, p. 154.

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offended by sexual longings and phantasies, and who feel themselves exhausted by perpetual efforts to combat such. That a period of relief from such mental disturbances and conflicts invariably follows in some measure upon an indulgence is undoubtedly true, and unless there is exceptionally strong will-power or some powerful motive for self-restraint, a tendency to take the line of least resistance will probably assert itself in most cases. "As a general rule," remarks Havelock Ellis,¹ "it may be laid down that when masturbation is practised only at rare intervals, and *faute de mieux* in order to obtain relief from physical oppression and mental obsession, it may be regarded as the often inevitable result of the unnatural circumstances of our civilized social life. But when, as often happens in mental degeneracy²—and as in shy and imaginative persons, perhaps of neurotic temperament, may sometimes be the case—it is practised in preference to sexual relationships, it at once becomes abnormal, and may possibly lead to a variety of harmful results, mental and physical."

Thus, in the next part of our study we must turn our attention to the results of masturbation in closer detail.

¹ *Op. cit.*, vol. i., p. 268.

² See Hollander, "The First Signs of Insanity," pp. 55, 56 *seq.*

PART II

THE PATHOLOGY OF MASTURBATION

THE GENERAL PATHOLOGY.—It appears to have been an anonymous work entitled “Onania, or the Heinous Sin of Self-pollution, etc.,” published in the eighteenth century and ascribed to the authorship of Tissot, which first called attention to the supposed terrible results of this practice; and various works, pamphlets, etc., have from time to time been published since in the same strain. Commenting upon these popular textbooks on the subject, and furnishing numerous extracts from them, in his volume entitled “Rational Sex Ethics,”¹ Dr. W. F. Robie draws attention to the fact that a strong savour of tradition is evident in them all, and that this tradition is diametrically opposed to the results obtained by all recent physicians and investigators in this sphere “whenever biological investigation or even common sense has been a factor used in reaching these results.” A long list of the alleged symptoms or consequences of masturbation is given by Dr. Havelock Ellis² (with the authorities for them), who admits that many of these manifestations do unquestionably occur in connection with the practice, but qualifies this admission with the proviso “that there is good reason to believe that some

¹ Chapter v., p. 105 *seq.*

² *Op. cit.*, vol. i., p. 249 *seq.*

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of them may be the results of masturbation acting upon an imperfectly healthy organism, there appearing but little reliable evidence to show that simple masturbation in a well-born and healthy individual can produce any evil results beyond slight functional disturbances, and these only when it is practised in excess."

"There is," writes Dr. Starr,¹ "no actual slow deterioration of the intelligence; insanity and idiocy are not the usual effects; and there are no characteristic changes of facial expression nor of bodily posture branding the habitual indulger."

"Masturbation," says Sir James Paget,² "does neither more or less harm than sexual intercourse practised with the same frequency, in the same conditions of general health, age, and circumstances. I wish I could say something worse of so nasty a practice."

"I fully agree with those," states Dr. Brill,³ "who claim that masturbation does not in any way injure the brain or spinal cord. I have seen many cases who were supposed to have been injured by masturbation, but careful investigation showed beyond doubt that masturbation had no bearing on the question."

"The harmful effect of masturbation," writes Dr. Ernest Jones,⁴ "is frequently exaggerated, and sometimes altogether denied, the truth being between the two extremes."

"The effect of moderate masturbation in the adult," remarks Forel,⁵ "has been greatly exaggerated, either by

¹ "The Adolescent Period," p. 178.

² Lecture on "Sexual Hypochondriasis," cited by Ellis, *ibid.*, p. 257. See also Dr. F. R. Sturgis, "Sexual Debility in Man," p. 93.

³ "Psychoanalysis," p. 84.

⁴ *Op. cit.*, p. 388.

⁵ "The Sexual Question," p. 229.

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confounding the effect with the cause, or for mercenary objects, by driving timid persons to charlatans or to prostitutes."

If these, then, are the facts, we must cling to them as against unwarranted theories, always remembering, however, that many habits and practices are prevalent among men which, given a healthy subject, produce no ill results, but in the case of an unhealthy subject may be decidedly injurious.

Onanism would seem to be one of such practices, but, as indicated by the extracts above, modern authorities are of the opinion that masturbation *per se*, where it is practised in moderation, is followed by no pernicious results worthy of serious attention, and certainly not by the disaster to physical health so often hinted at—it being an obvious truth, as Ellis points out, that "it makes a considerable difference whether you throw a lighted match into a powder magazine or into the sea."

On the other hand, however, there are, as we have observed, numerous well-intentioned writers,¹ whose high ethical purpose is not disputed, to be found among those who attribute an almost unlimited and terrifying host of evils to the practice. But it would seem, at any rate with some of them, that in their zeal to censure a practice which accepted conventions condemn on other grounds, they have tended to overlook the above truth stated by Ellis, and formed their judgments as to the general effects of masturbation from their observation of special cases where the habit has existed in alliance or complication with other disorders, and may well be a

¹ See the "Blanco Book," published by the White Cross League, pp. 208-238.

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symptom and not the cause of neurotically disposed constitutions.

"They have done," observes Ellis,¹ "what so many unscientific writers on inebriety have continued to do unto the present day, when describing the terrible results of alcohol, without pointing out that the chief factor in such cases has not been the alcohol, but the organism upon which the alcohol acted."

It is the opinion of some² that neurasthenic subjects are specially predisposed to masturbation, and that in many cases the practice is a symptom³ rather than a cause of their pathological condition. Hence, as Ellis points out, it is necessary to distinguish between the "post" and the "propter," and it appears safer to trust the conclusions of those authorities who are versed in the psychoanalytic technique, the method of which allows for full consideration and valuation of all factors contributory to the pathological condition it is required to relieve.

However, although it may be conceded generally that moderate masturbation is, *ceteris paribus*, comparatively harmless, it will none the less be found that, like excess in all other artificial habits and practices, intensive masturbatory indulgence may be and often is distinctly injurious.

"While, therefore," writes Ellis,⁴ "we may dismiss the extravagant views widely held during the past century concerning the awful results of masturbation as due to ignorance and false tradition, it must be pointed out that, even in healthy or moderately healthy individuals, any excess in solitary excitement may still

¹ *Op. cit.*, vol. i., p. 258.

² See Pfister, *op. cit.*, p. 565 *seq.*

³ Sturgis, *op. cit.*, p. 98.

⁴ *Op. cit.*, vol. i., p. 259.

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produce results which, though slight, are yet harmful. The skin, digestion, and circulation may all be disordered, headache and neuralgia may occur; and, as in normal sexual excess or in undue frequency of sexual excitement during sleep,¹ there is a certain general lowering of the nervous tone. Probably the most important of the comparatively frequent results—though this also arises usually on a somewhat morbid soil—is neurasthenia with its manifold symptoms.”

In a short article entitled “Onanism”² Dr. Ferenczi has coined the term “one-day neurasthenia” to designate the slight functional disturbance that follows on the act; and it is the opinion of Dr. Ernest Jones³ that “true neurasthenia—that is, a condition with pure fatigue, sense of pressure on the head, irritable spine, flatulent dyspepsia, and constipation, where none of these symptoms has been secondarily produced . . . will be found to depend on excessive onanism or

¹ The precise mechanism of “seminatio nocturna” is perhaps obscure. It raises the whole question of the source of sexual desire, which is no doubt partly physical and partly mental in its origin (see Ellis, *op. cit.*, vol. iii., where an analysis of the sexual impulse is attempted). The theory of seminal pressure will not, of course, explain recurrent emissions, as a cistern emptied wholly or in part does not immediately overflow. But granted that the first of a series be thus causated, at any rate in part, it is perhaps a plausible suggestion that the accompanying pleasurable sensations act as a stimulus to libidinous phantasies deeply repressed in the unconscious, which are thus roused to activity and come to somatic expression in subsequent emissions; a vicious circle having, as it were, been started by the first. It is not uncommon for emissions to follow coitus or masturbation where these have not yielded full gratification, and the accompanying dream will be found to relate to a situation more satisfactory to the psyche—as, *e.g.*, a homosexual one after heterosexual coitus.

² *Op. cit.*, p. 158.

³ *Op. cit.*, p. 888.

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involuntary seminal emissions. The specific cause is the inordinate repetition of some form of autoerotic activity, of an unsatisfactory nature, which occurs in spite of painful mental conflict."

From the sociological point of view more serious results may be indicated. The same writer¹ points out that in the case of the female "persistence of clitoris masturbation is one of the most important agents leading to anæsthesia, because it means fixation on the infantile, male form of sexuality, and so prevents the development of the adult feminine form—namely, vaginal sensibility. The circumstance that the primacy among the various erotogenic zones has in the case of the female to pass over from one region to another during the transition from girlhood to womanhood—namely, from the clitoris to the vagina—whereas it remains throughout life in the same region in the case of the male, is one fraught with potential difficulties for the normal development of the sexual instinct in women, and is perhaps the main reason why neurotic deviations are commoner than with men. It is, for instance, closely bound up with the problems of narcissism and homosexuality in women, components, the exaggeration of which play a comprehensible part in the production of anæsthesia. This anatomical transition, from the clitoris to the vagina, is almost comparable in importance to the psychological transition from the infantile sexual object in the family to the adult object—namely, the lover; but whereas men have to deal only with the difficulties of this latter transition, women have to deal with those of both, to change their object and to reverse their sexual attitude.

¹ Jones, *ibid.*, p. 559.

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That is so in any event, but the difficulty is materially increased in cases of prolonged clitoris masturbation, which makes it harder to renounce the infantile attitude that is bound up with the sensations derived from the clitoris."

Again, Ellis¹ advances the opinion that both in men and women "masturbation practised in excess before puberty may lead to aversion to coitus in normal life." The sensuous impulse having been evolved and perverted into foreign channels before the manifestation of higher emotions, the two groups of feelings may become divorced for the whole life. When early masturbation is a factor in producing sexual inversion, the repulsion for normal coitus that may follow from it helps to furnish a soil on which the inverted impulse² may develop unimpeded.

THE PSYCHOPATHOLOGY OF MASTURBATION.—In view of the general darkness and widespread ignorance that prevails on sexual subjects, any habits contracted by uninformed persons, and felt or perceived by them directly to contravene public opinion and commonly accepted standards, are likely to result in mental conflict.³ And, as we have pointed out above, it seems to be an undoubted fact, the truth of which is attested by most modern writers⁴ on the subject, that the principal evil

¹ Ellis, *op. cit.*, vol. i., pp. 261, 262. See also Jones, *ibid.*, p. 555.

² It is pointed out by Freud (*op. cit.*, p. 12) that "pedicatio" (*i.e.*, "concupitus in vase indebito") by no means always goes with inversion; mutual masturbation is just as frequently the exclusive aim.

³ This important subject is fully discussed by Hart, *op. cit.*, chapters vi. and xii.

⁴ Cf. Ellis, *op. cit.*, vol. i., p. 253, and Stanley Hall, "Adolescence," vol. ii., p. 439 *seq.*

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results of masturbation are on the psychic side, and to be sought in the mind rather than in the body. "The constant struggle against a desire which is overpowering," writes Griesinger, "and to which the individual always in the end succumbs; that hidden strife between shame and repentance, good intentions, and the irritation that impels to the act—this, after not a little acquaintance with masturbators, we consider to be far more important than the primary physical effect."

That such is a true and faithful picture of the tormented state of mind of many masturbators, few who have ever undertaken the task of attempting to counsel and help them will care to deny. "The poor devils," as Forel¹ terms them, "believe themselves lost, and are often truly pitiable objects, forming types paraded as terrible examples in popular books on onanism which make the hair of timid persons stand on end."

Now, as has already been pointed out (see p. 27 *seq.*), there may be many subjective factors contributing to this conflict which arise from the unconscious, but apart from these the masturbator soon becomes aware that his practices are condemned in no unmeasured terms by public opinion, and finds desires and tendencies arising from his sexual impulse opposed and thwarted by conditions and codes enforced from without, chief among which, perhaps, conventional tradition, the terrifying suggestions of quack literature, and the strictures of fanatical over-moralizing on the part of pastors and masters, may be noted, and now deserve some deeper attention. Specially important would seem to be considerations in connection with the following:

1. *Herd Instinct*.—In reference to the theories pro-

¹ *Op. cit.*, p. 232.

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pounded on this subject by Trotter,¹ it is pointed out by Dr. Bernard Hart² that "herd instinct"—*i.e.*, "a line of conduct upon which the herd has set its sanction—acquires all the characteristics of an instinctive action, although this line of conduct may have no rational basis, may seem to run counter to the dictates of experience, and may be in direct opposition to the tendencies generated by the other primary instincts." "This opposition to other primary instincts," he continues, "is well exemplified in the case of sex, where the impulses due to the latter are constantly balked and controlled by the opposing tendencies arising from our moral education and tradition."

Here, then, the masturbator finds himself between two fires, or, if we may mix our metaphors, tossed about between the Scylla of his sexual impulses—often weighted by unconscious compulsions (see p. 41 *seq.*)—and the Charybdis of the prohibition set by the herd upon solitary gratification, a prohibition the conscious transgression of which furnishes an additional source for that remorse and anxiety already discussed. It may be true to say that much of the current tradition anent sexual matters is based upon ignorance of the real facts and is a *damnosa hereditas* surviving from an age unenlightened by the results of modern psychological, physiological, and biological research; but none the less the fact remains that it is the current tradition, and constitutes the instinct of the herd on this matter.

¹ W. Trotter, "Instincts of the Herd in Peace and War," and "Herd Instinct and its Bearing on the Psychology of Civilized Man," *Sociological Review*, 1908; "Sociological Application of the Psychology of Herd Instinct," *ibid.*, 1909.

² *Op. cit.*, p. 167.

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As knowledge advances it is undoubtedly being changed and modified, but until this process is complete it would appear better from the psychological point of view for the individual to resign himself in obedience to it as it now is and to resist the counter-claims of sex, rather than by an indulgence of the latter to be forced to cultivate an artificial self-respect as a defence against the reproach engendered by the former if its behests be flouted and defied.¹ In either case the result will be conflict, but, unless there is special knowledge, this is likely to be less acute in the adoption of a line of conduct that has behind it the support of current conventions than in one that must always be attended by the secret misgiving that it is *contra mundum*. "On the psychic side," observes Dr. Havelock Ellis,² "the most frequent and most characteristic result of persistent and excessive masturbation is a morbid heightening of self-consciousness without any co-ordinated heightening of self-esteem. The masturbator, if his practice is habitual, is thus compelled to cultivate an artificial consciousness of self-esteem, and may show a tendency to mental arrogance. Self-righteousness and religiosity constitute, as it were, a protection against the tendency to remorse." The same writer is of opinion that women are less troubled in this respect than men.

2. *Traumatic Suggestion*.—It is undeniable that much misery is wrought in the masturbator not only by the subjective sense of guiltiness on the score of flouting the behests of herd instinct, but also by dread concerning the physical results of the practice induced by direct

¹ See Hart, *ibid.*, p. 171, and Stoddart, *op. cit.*, pp. 9, 10, 66.

² *Op. cit.*, vol. i., p. 263.

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external suggestion. For although, as we have indicated above, such dire results are in the opinion of most modern authorities almost negligible, except in cases of excess and in persons already neurotically disposed, none the less apprehension concerning them often looms large in the psychology of the uninformed masturbator.

"The patients are terrified by reading quack literature," remarks Dr. Brill,¹ "and, I regret to say, by uninformed doctors. They are threatened with paralysis, paresis,² consumption of the spine, insanity, etc., and as a result they become depressed, hypochondriacal, and self-conscious. But as soon as they become convinced that they are not doomed, and that masturbation cannot cause insanity or other dreadful maladies, they soon lose their symptoms. Nor must it be imagined that robbing masturbation of its terrors encourages the practice. On the contrary, I have found that as long as the patients dread it and struggle against it, they masturbate twice as often as when they become convinced that it has none of its supposed terrors."

Part, at any rate, of the duty incumbent upon the adviser³ or confidant of the masturbator seems to be here indicated; he should endeavour to allay the patient's misapprehensions by sound sexual enlightenment, and by authoritatively insisting upon the erroneous nature of the popular tradition respecting the awful physical results of the practice. He will often find that the masturbator's morbid anxiety leads him to consider

¹ *Op. cit.*, p. 84.

² "Paresis"—*i.e.*, what is known as "softening of the brain."

³ It may, however, be suggested that attempts to deal with neurotic troubles by persons well meaning but unversed in psycho-analytic technique will not always be rewarded with satisfactory results.

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himself the solitary victim of the habit; but if it be suggested that this is by no means the case, and that if such apprehensions of terrible results were really well founded, these evil results, seeing that autoerotic habits in some shape are practically universal and occur in every individual at some stage of his life, would be patent in wellnigh everybody, which is manifestly not the case,¹ then the patient may be considerably relieved. If he can be convinced that he has not done himself irreparable injury, and that there is still hope, his powers of resistance and self-control may be revitalized and renewed.

3. *Fanatical Over-moralizing*.—Kindred in their pathological effect to suggestions and predictions of grave physical disabilities are like predictions of spiritual disaster. Where, on the one side, there is sometimes the threat or prognostication of the asylum, on the other there is sometimes the threat or warning of everlasting damnation. But moral fanaticism on the part of those to whom he turns for help and guidance will not avail the masturbator; indeed, in cases where his habit is determined by pathological compulsion threatening admonitions may serve only to exacerbate the conflict in his mind.²

That theologians and "moral theology" may and sometimes do err in the direction of such fanaticism is

¹ Cf. Noldin, "De Sexto Præcepto et de Usu Matrimonii": "Maligni huiusmodi effectus non tamen in omnibus se produnt. Sunt enim homines adeo robustæ constitutionis corporis, ut ex hoc vitio exigua tantum valetudinis damna et leves nervorum perturbationes patiantur. Ideo ab exaggerationibus cavere debent, qui iuvenes luxuriosos expositis malis effectibus a vitio absterrere conantur."

² See Pfister, *op. cit.*, p. 568.

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amply demonstrated by the following: "If you were certain that after having enjoyed that seductive but most shameful and brutal pleasure you would have to hold your hand in a fire barely for a single hour, would you yield to the temptation no matter how strong it might be? . . . But, Holy Faith! have you not the assurance of the Gospel—that is to say, an assurance stronger than if an angel were to reveal it to you—that by indulging in any of these filthy pleasures you deserve not merely to keep your hand in the fire, but to have your entire body plunged and buried in the flames of hell? And this not merely for a single hour (which, however, would be infinitely worse than an hour of punishment by earthly fire), but for hundreds, for thousands, for millions of years—for all eternity—without the slightest hope of escape? Think of this, then, when the heat of your passions is luring you to sin."

The above, extracted from the English translation¹ of Salvatori's manual entitled "Instruction for New Confessors," a work presumably put forth under the authority of the Roman Catholic Church, since it bears the official "Imprimatur" of the late Cardinal Vaughan, represents reflections to be proposed to a penitent by his confessor, and is no doubt typical of the attitude of many moral theologians whose guidance is followed in the confessional.

Thus, in a textbook on the Sixth Commandment² (*anglice* seventh) adapted *scholarum usui* by the Rev. H. Noldin, S.J., we find it laid down that "Pollutio directe volita semper est peccatum mortale" and "gravis perversio ordinis atque institutionis naturæ," to be included

¹ Third Edition, p. 43, 1885.

² "De Sexto Præcepto," pp. 84, 85.

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“inter peccata quæ excludunt a regno Dei.”¹ “Ergo,” continues the same writer, “nunquam est licitum pollutionem directe procurare, ne quidem, si eiectio seminis ad sanitatem conservandam videretur necessaria: nam etiam pollutio, quæ tanquam medium ad aliquem finem obtinendum assumitur, in se et directe volita est, et si non propter se.”

In cases of wilful² masturbation, therefore, the confessor is enjoined³ “vitii odium atque horrorem incutere.”

They will be bold men who under obligation of allegiance to such authorities as those upon whom Noldin bases his dicta venture to disregard their teaching; but it is to be hoped that those who follow Noldin's bidding and attempt “vitii odium atque horrorem incutere” will not adopt the method of Salvatori as their model. A more rational outlook on the part of those who fill the place of counsellor to sick souls is much to be wished for, since in cases where the individual is getting desperate over perpetual lapses or smarting under the continual defeat of good intentions and the lash of conscience, it is obvious that, far from allaying his terrors, the addi-

¹ Cf. 1 Cor. vi. 10 (Vulgate): “neque molles . . . regnum Dei possidebunt.” For some criticism of the Pauline attitude, see later.

² Noldin, of course, recognizes a distinction between voluntary and involuntary pollutions: “Pollutio passiva morbus est et quavis culpa vacat.”

³ Noldin, *ibid.*, p. 40. From the psychoanalytic point of view the good Father is inconsistent in his advice. He bids the confessor beware of trying to frighten the penitent out of his fault by exaggerating the physical results (ab exaggerationibus cavere debent qui iuvenes luxuriosos malis expositis effectibus a vitio absterrere conantur), but proceeds to recommend frightening him on other grounds equally formidable (odium atque horrorem incutere). Apprehensions aroused either on physical or theological grounds are likely to be equally pathological in their effect on a nervous subject.

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tion of such considerations as those proposed by Salvatori and others¹ must inevitably serve only to reinforce them and heighten the sense of despair, so that the last state of that man is worse than the first.

If such reflections as Salvatori's are to be proposed indiscriminately to all and sundry, it would seem that in the case of timid and unbalanced persons, over-sensitive as most neurotics are to the voice of external authority, there may be many occasions when the truth of Dr. Pusey's² famous saying that "the confessional is the road by which many souls go down to hell" may be justified. The darker the colours in which masturbation is painted, the more it is censured and denounced as deadly, damning sin, after the pattern of Salvatori, the more does the unfortunate victim of the habit begin to lose hope, self-respect, and will-power. He becomes a miserable neurotic, tormented and tortured by a merciless remorse and dread; but it is plain to see that the major cause of his misery is not masturbation *per se*, but the mental attitude he adopts and is taught to adopt towards it by others. Indirect results arising from the ceaseless conflict that rages in his mind are worse than the direct results of the practice itself. "He who has seen the misery of masturbators who in hot combat were unable to master their sexual instincts," remarks Pfister, "shudders at the thought of the devastation which such awful prophecies must have caused."

Surely, then, it may be urged that if moral theology is to be truly moral it must take cognizance of the facts instead of traditions which, however widely spread in

¹ Pfister, *op. cit.*, p. 563, cites a similar passage from the work of a Protestant theologian.

² "Manual for Confessors," p. 315.

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bygone ages, are no longer cognate to the religious thought and consciousness of modern times. Mere denunciation of masturbation and threats or punishments will not remove the habit, save, perhaps, where there is exceptional will-power, and where predisposing factors in the patient's unconscious which induced to the formation of the habit are no longer active in inciting to its continuance. Let it be borne in mind that masturbation, where it is practised to excess, may, like inversion and other psychopathological conditions of the sexual impulse, be determined by unconscious causes, and is more often a symptom of deep-seated nervous trouble than of wilful rebellion against Divine commandments. The counsellor of souls who overlooks or is ignorant of this possibility is not well equipped for his task. As Frink¹ remarks, "The truth is that neurotics are very moral people (too moral perhaps), despite the fact that their behaviour would not in every instance appear to confirm such a statement. Compared with the average normal people, their moral impulses are unusually strong and compelling. For whatever they do that is not moral they have to pay in remorse and self-reproaches to a degree which, in spite of all their displacements and defensive mechanisms, exceeds that which the ordinary person suffers for any equivalent misconduct."

The masturbator is not always that hardened sinner and wilful iconoclast of the "temple of the Holy Ghost" he appears to be in the light of popular tradition. Very often he has fought and struggled, watched and prayed, against his failing without ceasing. If he has yielded in the end it has not been by way of ignoble surrender, but by way of overpowering defeat. Where there is uncon-

¹ *Op. cit.*, p. 242.

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scious pathological compulsion all the *remedia moralia* such as Noldin¹ proposes are likely to prove unavailing. "It is a terribly serious injustice," remarks Freud,² "that the civilized standard³ of sexual life is the same

¹ *Op. cit.*, p. 40 : "Remedia Moralia : vitii odium atque horrorem incutere et recuperandæ virtutis desiderium aptis motivis inspirare ; ad fugam occasionum, frequentiam sacramentorum et exercitia pietatis hortari ; roborare voluntatem, ut spreta voluptate strenue adhibeat apta remedia."

² See Ellis, *op. cit.*, vol. vi., p. 190.

³ Whence, then, comes the traditional conception of sexuality as something inherently evil ? It has followed logically from the early Christian valuation of "the flesh," and became inevitable as soon as that valuation became widely spread. Undoubtedly much is owing to the influence of the Pauline writings, for it is their author who, above all other writers in the New Testament, adopts the most rigid attitude towards the question of sex, and it cannot be denied that in this respect the severity of his teaching stands in marked contrast to that of the Founder of Christianity (see Pfister, *op. cit.*, p. 576), who is uniformly tender in His dealings with such sinners (*cf.* John viii. 3). However, since the advent of Biblical criticism and the collapse of the theory of verbal inspiration, it is open to all seekers after moral truth to question in the light of modern knowledge whether the Pauline attitude was not determined by many considerations irrelevant to-day. It must be studied in due relationship to the Apostle's upbringing and the background of contemporary rabbinical thought in his day. Expecting, as he did, the almost immediate Second Advent of Christ, he found in this expectation a strong motive for asceticism, and under the stress of the same urgency he deprecates even the normal outlet for the sexual impulse in marriage.

Again, a profound belief in the reality and activity of external malignant spiritual agencies furnished another motive for asceticism (see Hannay, "The Spirit and Origin of Christian Monasticism," pp. 88-85). The desires of the flesh, desecrated in times past by their dedication to demons, henceforth took on the colour of iniquity from their close association with the idolatrous worship of the heathen (*cf.* 1 Cor. x. 20, 21, where the marginal reference is to Lev. xvii. 7, *q.v.*). It was only natural, therefore, that in the

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for all persons, because, though some may easily accept it, for others it involves the most difficult psychic sacrifices."

"I have seen," writes Pfister, "many persons, who strained every nerve to free themselves from moral defects by means of ascetic practices, repentance, and prayer, accomplish nothing except doubt, pathological crippling of the will (abulia), or strengthening of the vice."

The skilled analyst, such as Freud, writes from the

reaction of the later Jews of the restoration to strict monotheism anything approaching the voluptuous pleasures which had played so large a part in the religious orgies of the heathen should be banned and become anathema. And although, as Robertson Smith points out ("The Religion of the Semites," p. 215), the ritual laws of the Pentateuch belong to the post-exilic document known as the "Priestly Code," and the Law of Deuteronomy is seventh century B.C., yet there are, no doubt, many remains of the old "taboo" of ancient Semitic religions underlying the legislation of such passages as Deut. xxiii. 10, 11, and Lev. xv. 16, 17; for it must be remembered that in the Old Testament "unclean" has usually a ceremonial rather than a moral significance, and denotes "sacred" or "deo devotum."

A consideration of such points seems vital to the understanding of St. Paul's attitude, upon which scholastics have modelled their own; and it appears that there must be much in the genesis of current traditions which is no longer relevant to modern religious conceptions. Hence, in the light of facts already adduced, it would seem that we are justified in adopting a less exaggerated point of view.

An assimilation of Noldin's book, with its enumeration of the thousand and one ways in which "*potest graviter peccare*," would be enough to turn life into a nightmare for a timid person of strong holophilic instincts. He would be as afraid of God as of the Devil, and react with a scrupulosity which to healthy-minded persons could only appear as pathological (cf. the account of St. Louis in James's "Varieties of Religious Experiences").

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reality point of view, as one who knows from the exploration of many suffering minds the complexities and diversities of the sexual life; but there are others who, seeking guidance only in tradition, write in ignorance of them or pass them by. Were all alike, it would be easy to lay down one law for all, but unfortunately no such uniformity exists. Pfister, writing as he does from a high ethical and religious standpoint, and one that is practical and not merely scholastic or theoretical, cautions against the supposition that cases of masturbation or other sexual irregularities can be treated effectually with a universal receipt. As masturbation exists in a variety of forms, each individual case needs separate investigation. It is not so much the method of the masturbator but his mentality that matters, as it is the latter that determines the former. The practice may be joined to obsessional ideas; it may form a compensation for homosexual impulses that are denied the outlet they demand; it may arise from an unnatural deprivation of the society of the opposite sex, etc.

Much, therefore, as deviations from the normal and irregularities in the sexual life are to be deplored, and where possible prevented or removed, nothing is gained by denying that they exist, and that, so existing, they present problems challenging a rational solution which is not to be effected by ruling out their discussion as inadmissible because it is repugnant, or by laying down for abnormal persons rules that can apply to normal persons only.

And yet this is the common attitude. Many parents, pedagogues, and clerics, equipped only with traditional acceptances, imagine themselves qualified to admonish

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and advise on an intricate matter which they have never studied and shrink from bringing out into the light of day. Much mischief may result.

Here, then, it will be advisable to leave for the moment the special subject that has occupied our attention, and in the next section of our study to examine more closely the validity of the commonly accepted doctrine that sex and the sexual impulse are something inherently indecent and evil, for enough has been said to point to the conclusion that most of the woes of the masturbator arise under its influence and teaching.

APPENDIX TO PART II

THE OPINIONS OF A GENITO-URINARY SPECIALIST

As in the foregoing section on the general pathology of masturbation exception may be taken to the fact that much of the evidence cited is from the work of authorities specially versed in neurology and clinical psychology, and therefore, perhaps, not altogether likely to commend itself to those who under the popular pill and potion conception of a "doctor" demand that he be one who must express himself in terms of anatomy and physiology if he is to inspire confidence, it may be useful here to append some observations epitomized from the work¹ of a genito-urinary specialist, Dr. Max Hühner.

Limiting his discussion to phenomena observable in normal persons, and definitely labelling masturbation as "the most widespread of all sexual diseases," he states as his opinion, founded upon extended experience, that "masturbation, no matter how severely indulged in, never leads to idiocy, insanity, or sexual perversion."

Admitting that "the modern theories of Freud and his followers seem to show that the sexual sense is not by

¹ "A Practical Treatise on Disorders of the Sexual Function in Male and Female." Seventh Edition. 1918.

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any means absent in young children," and deprecating the complication of the nosology of the subject by inventing a special disease for infancy and calling it "pseudo-masturbation," he traces the general etiology of the trouble in infants to irritation set up by worms, phimosis, titillation of the genitals¹ by irresponsible nurses, or highly acid urine; while in older children irritation set up by certain exercises in which the legs are frequently rubbed,¹ warm feather-beds, spanking, and direct initiation by older children, may often be the starting-point.

In a chapter devoted to the case of the adult male, he remarks that, "with very few exceptions, masturbation is not a nervous disease. It is not a disease of the imagination. It is a real disease, and no amount of talking, whipping, or laughing will cure it. Those who say that the patient should be talked to and his will-power and self-restraint cultivated, his general health improved by tonics, outdoor sports, etc., have very little experience with the disease." "When masturbation has been firmly established you can no more talk your patient out of masturbating than you can talk a child suffering from scabies out of scratching. The latter is caused by an irritation in the skin, and the former by an irritation in the prostatic urethra."

The pathology of masturbation he remarks² as simply "an exaggeration of a perfectly normal process" with no new element introduced, and, quoting Bangs,³ observes that "with every irritation of the urethra there is a corresponding irritation of a certain portion of the brain, which irritation excites the person to increased sexual desire: this increased sexual desire leads to masturbation, and further increases the local hyperæsthesia in the deep urethra. A vicious circle is thus formed. We thus see that the entire pathology is

¹ Equivalent to the excitation of erotogenic zones.

² P. 16.

³ L. B. Bangs, "A Contribution to the Study of the Neuroses of the Genito-urinary System."

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essentially and in the beginning but an exaggeration of what takes place in normal sexual intercourse."

By persistent indulgence "there is in time formed such an irritation in the deep urethra that the patient is compelled to masturbate."

In reference to the symptoms of masturbation, like the other authorities quoted, he describes¹ the masturbator as shy and bashful, exceedingly self-conscious and introspective, but issues a warning against attributing pain and weakness in the muscles, pain in the eyes, headache and dizziness to masturbation *per se* until it is clearly established that there is not a more real organic basis for such troubles.

After pointing out how much insult the sexual apparatus will stand before it rebels, he observes² that after a while there comes a time when the masturbator indulges "not because he likes it, but because he has to. He has that awful irritation in his deep urethra, and he simply must masturbate. The periods of previous excitement (pleasure) become less and less, as does also the amount of fluid ejaculated. Then there comes a time when he cannot masturbate; no matter how great the extent of his manipulations, he can no longer obtain erection or ejaculation. He is, indeed, in a most wretched condition."

"But long before this stage is reached his nervous system has been severely affected. He has tremor of the hands, excessive perspiration, pains all over. . . . His digestion suffers; he becomes morose and inattentive."

The following conclusions are then presented:

"Masturbation is a real disease, causing real discomforts, and is not an imaginary condition.

"Do not blame every symptom the patient complains of on his masturbation, as they may be due to pathological conditions in other organs.

"Masturbation and pollutions are distinct conditions, although they may coexist.

¹ P. 20.

² P. 27.

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"Masturbation is dependent upon a pathological condition of the prostatic urethra, and not upon imagination on the part of the patient.

"Coitus will not cure masturbation, and is a dangerous experiment.

"Masturbation is to be treated¹ by removing the pathological condition in the prostatic urethra, and not by punishment or talking it out of the patient, or appealing to his self-control.

"Masturbation is a curable condition."

The succeeding chapter is devoted to the case of the adult female, and the ETIOLOGY presented as follows :

(a) *Unmarried Adult Females*.—Temperament and mode of life are noted as very decisive elements in determining a predisposition to masturbation.

Where a passionate temperament exists, the reading of erotic literature, clumsy sexual enlightenment, suggestive pictures, plays, etc., are conducive to the habit, together with "spooning" and frustrated embraces, the breaking of marriage engagements with consequent disappointment after constant sexual excitement.

(b) *Married Adult Females*.—Hypersensitiveness in the clitoris and urethra induced by premarital manipulation, and demanding a stimulation of the external parts not afforded in the act of coitus.² "Ejaculatio Precox" in the husband, and "coitus interruptus" leaving the wife unsatisfied.

PATHOLOGY.—A tendency to miss satisfaction in coitus for the reasons given above, intercourse failing to excite the sexual centres sufficiently for orgasm to take place without the aid of self-friction.

SYMPTOMS.—Locally, hypertrophy of the labia minora in long-established cases, often intense redness and spots of excoriation near the vaginal entrance, and sometimes a muco-purulent secretion bathing the

¹ The treatment suggested by Hühner (p. 29) consists in massage of the prostate *per rectum*, together with instillation of a nitrate of silver solution into the deep urethra.

² Cf. the observations of Jones cited on p. 54

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external genitals. Abnormal sensitiveness and excessive prudery.

Generally, "similar to those described in the adult male, though not nearly so severe."

Thus it will be observed that the genito-urinary specialist who approaches the subject from the standpoint most likely to appeal to the popular mind as the truly "medical point of view" arrives at conclusions not very far removed in the main from those of the neurologist and psychoanalyst, and on many points identical and in close agreement with them.

The subject must necessarily present a twofold aspect, the physiological and the psychological; but apart from his observations on the pathological hypersensitiveness developed in the urethra by excessive onanistic activity, and the consequent formation of a vicious circle, the general conclusions of Hühner would seem to be fully in accord with those of Havelock Ellis¹ and others—namely, that the principal evil results of masturbation are on the psychic side, and manifested in heightened self-consciousness, over-sensitiveness, timidity, and exhausting mental conflict.

Specially important, and to be noted side by side with the psychoanalytical cautel as to the possibility of morbid compulsions arising from the unconscious, are Hühner's suggestions as to the compelling irritation in the urethra. In cases where such possibilities are or have become actual, it is obvious that unless due consideration is given to them the efforts of uninformed persons to correct the masturbator's errors by punishment, threats, and argument must, however well-intentioned they may be, fail of their purpose and serve only to aggravate the trouble.

¹ See p. 58 of this study.

PART III

ETHICAL CONSIDERATIONS

IN a recent ethical work entitled "Conduct and the Supernatural," the author, an Anglican theologian, has attempted¹ a standard definition of "Christian purity." On the negative side it is presented as "the absolute repudiation² of all unsacramental use of sexual passion throughout the whole range of the personal life, both outwardly and inwardly—in thought, word, and deed. Positively it is the maintenance of the atmosphere of other-worldly love between men and women always under all circumstances. This definition covers equally both the married and the celibate life."

Here is set up an ideal, and admittedly a lofty one, but open to the criticism that to be universally practical and applicable, and therefore in touch with reality, the validity of the assumption on which it reposes must first be clearly demonstrated—namely, that all individuals, and especially those who for any reason are precluded from marriage, possess complete and equal capacities for the sublimation of their ungratified holophilic impulses. Such an assumption is not justified

¹ Chapter on the Sex Ideal, p. 306.

² *Of. Noldin, op. cit.*, p. 12: "Delectatio venerea directe et in se volita extra matrimonium grave peccatum est."

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by the findings of psychoanalysis, which, while clearly demonstrating the value of such sublimation where it is possible, aiding its conscious accomplishment, and, indeed, revealing it as the secret of the ethical, artistic, social, and cultural advancement of the race, recognizes at the same time that the capacity for its successful accomplishment varies enormously in individuals.

"Sexuality," remarks Frink,¹ "even perfectly normal sexuality, gives rise to most serious and difficult adaptive problems, and may easily be the spring of actions which will end in pain or misery or disaster for the individual. But for this very reason, and quite apart from the question of making the most of the instinct's great potentialities for happiness and good, all efforts towards establishing habits that shall control and direct the erotic energies need to be undertaken in the most carefully considered and enlightened manner that is humanly possible. Man's effort to overcome the imperious domination of sexuality has been attempted, as Hinkle remarks,² "by lowering the instinct, and seeing in it something vile or unclean, something unspeakable and unholy. Instead of destroying the power of sexuality, this struggle has only warped and distorted, injured and mutilated the expression; for not without destruction of the individual can these fundamental instincts be destroyed. Life itself has needs, and imperiously demands expression through the forms created. All Nature answers to this freely and simply except man. His failure to recognize himself as an instrument through

¹ *Op. cit.*, p. 551.

² Introduction to Eng. Trans. of Jung's "Psychology of the Unconscious," p. xlii.

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which life is coursing, and the demands of which must be obeyed, is the cause of his misery." "Ignorant and too rigorous early repressive training," continues Frink, "bad family influences, or unnatural ideals, establish in the child such habits 'of feeling and believing about actions' that when he becomes an adult he cannot without pain and horror see himself as he actually is. Tendencies which are innate and inevitable become sources for the development of tormenting affects of guilt; energies that are normal and deserving of direct expression, and energies that, though not normal, could become so, are fruitlessly and wastefully confined and repressed. Instead of securing outlet in the form of activities that are compatible with the requirements of social existence, and which could be given them once they were faced and understood, many of these fundamentally normal and natural impulses remain as skeletons in the closets of the individual's psychic household, which, whenever he gets a glimpse of them, excite him to spasms of morbid fear."

"For many persons," remarks Pfister,¹ "a certain amount of primary application of instinct seems to be a presupposition for the sublimation of at least a part of the instinct." Such "primary application" need not necessarily be taken to designate indulgence in what is considered the more animalistic side of sexual passion. The content of the sexual sphere is broader than this. Coitus is but a highly specialized application of holophilic energy in a particular direction, and is but one component of a wide series of manifestations belonging to the same instinct which prompts all demonstrations and tokens of warm affection and love which go to enrich and embellish

¹ *Op. cit.*, p. 315.

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social life, and without which it must be most woefully impoverished. An ascetic ideal formed under fear of carnality and dread of sexual passion as intrinsically evil must logically end by holding suspect all physical expression of affection, and in the repudiation and suppression of every warm touch of human feeling under such suspicion. Such an ideal will never engage the loyalty of flesh and blood, or appeal to mankind as either natural or divinely inspired.

"The fruits of religion," remarks William James,¹ 'are, like all human products, liable to corruption by excess. Common sense must judge them. It need not blame the votary; but it may be able to praise him only conditionally, as one who acts faithfully according to his lights. He shows us heroism in one way, but the unconditionally good way is that for which no indulgence need be asked. We find error by excess is exemplified by every saintly virtue.'" Discussing the question of purity,² the same writer cites the case of St. Louis of Gonzaga as typifying excess in purification, and, apposite to what we have written above, as an example of carrying "the elimination of the external and discordant to a point which we cannot unreservedly admire."

"In the use of preservatives and means of defence, in flight from the most insignificant occasions, from every possibility of peril, just as in the mortification of his flesh, he went further than the majority of saints. He, who, by an extraordinary protection of God's grace, was never tempted, measured all his steps as if he were threatened on every side by particular dangers. Thence-

¹ "Varieties of Religious Experience," Twentieth Edition, p. 389.

² *Ibid.*, p. 348.

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forward he never raised his eyes, either when walking in the streets or when in society. Not only did he avoid all business with females even more scrupulously than before, but he renounced all conversation and every kind of social recreation with them, although his father tried to make him take part; and he commenced only too early to deliver his innocent body to austerities of every kind."¹

"Our final judgment of the worth of such a life as this," observes James, "will depend largely on our conception of God, and the kind of conduct He is best pleased with in His creatures. . . . When the intellect, as in this Louis, is originally no larger than a pin's head, and cherishes ideas of God of corresponding smallness, the result, notwithstanding the heroism put forth, is on the whole repulsive. Purity, we see in the object-lesson, is not the one thing needful; and it is better that a life should contract many a dirt mark than forfeit usefulness in its efforts to remain unspotted."

Again, it is found, by Freud,² "that a certain part of repressed libidinous impulses has a just claim to direct gratification, and should find it in this life. Our cultural demands make life too hard for most organizations, compelling the renunciation of reality and originating of the neuroses, without attaining a surplus of cultural gain."

The theological definition, in so far as it applies to the married life of cultured and well-born individuals who are both physically and psychically normal, will be found in substantial agreement with the first part of this statement, for in marriage, however idealistic and

¹ Meschler's "Life of St. Louis of Gonzaga," French Trans. by Lebrequier, 1891, p. 40.

² "Über Psychoanalyse, p. 61.

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sacramental a value be placed upon its physical aspects, there is, none the less, from the reality point of view, a partial gratification of libidinous impulses and a primary application of instinct. In this partial relief the individual finds salvation. He is not called upon for an absolute repudiation of all sexual passion, and by the gratification of a part leaves in the transmutation of the remainder a task not, perhaps, beyond his power. The surplus may well be developed "sacramentally," if by that term is meant the discharge of all the good offices of consideration, forbearance, sympathy, etc., towards the love-object. Herein, no doubt, lies the secret of a happy marriage and life-long affection between its partners who use and do not abuse their liberty.

But in the case of those to whom the legitimate outlet of marriage is for any reason denied, it does not seem to go beyond the limits of just criticism to remark that there seems to be implicit in the theological definition of purity quoted above just such a mischievous valuation of the manifestations of sex as may prove extremely prejudicial to healthy-mindedness and personal happiness. For in any of the three spheres in which "repudiation" is demanded much will depend upon the motivation under which it is attempted. Where the motive of self-discipline is supplied by superstition, fear, and such considerations as those proposed by Salvatori,¹ and not by a calm and reasoned realization of inexpediency, failure in honest effort to attain the ideal must inevitably result in acute mental conflict, an overwhelming sense of guilt, together with a crippling and inhibiting sense of personal unworthiness and other pathological consequences. In

¹ See p. 61.

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the light of psychoanalysis it is seen that only in very rare instances and in the case of specially constituted persons is it possible to effect complete sublimation of so powerful and fundamental an instinct as that of sex smoothly and without ill results, and there is surely something morbid and distorted in the outlook of those who remorselessly brand the failures of well-intentioned persons as deadly sin. "Pure elevation of the instinct which goes beyond the power of the individual," remarks Pfister, "often leads to fanaticism, narrow-mindedness, and narrowing of the vision." Blind attempts at complete repression may be attended by the appearance of highly undesirable and antisocial reaction formations, such as morbidity, an exaggerated prudery,¹ etc., which may constitute a serious handicap to the individual's attempts to adapt himself to the realities of life, and lead him to that forfeiture of usefulness of which William James speaks. "One completely forgets," says Jung,² "that one can be most miserably carried away, not only by a vice, but also by a virtue. There is a fanatic orgiastic self-righteousness which is just as base and which entails just as much injustice and violence as a vice."

Asceticism is shown³ by psychoanalysis to be not without its dangers. Repressed instincts often reappear in the centre of the sublimation in the ugly guise of masochism and sadism, leading to deficiency in legitimate self-assertion, extinction of aspiration, and failure

¹ See Hart, *op. cit.*, p. 103; Pfister, p. 450.

² "Psychology of the Unconscious," p. 258.

³ Pfister, *ibid.*, p. 554 *seq.* See also Havelock Ellis, vol. vi., chapter vi., where the question of "Abstinence" is discussed at length.

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in love towards one's neighbour and in other social and ethical qualities.

"If asceticism does not attain its goal, there easily results a complete breakdown, with self-condemnation and loss of will (abulia).

"He who is harsh with himself by asceticism becomes the same toward others, since masochism and sadism are constantly associated.

"Asceticism displaces the moral combat from socially important matters to unimportant private affairs. Thus, an individual may shine autoerotically, but be a wight in the social-ethical sense.

"Asceticism wishes to take up with coercion a struggle against the compulsion of complexes, and thereby causes grievous tortures without the slightest prospect of results."

From the traditional point of view of the inherent evilness of sex it is argued that the battle against it is to be waged unceasingly and at any cost, but from the reality point of view it would appear that asceticism, chastity, and abstinence, in so far as they are merely negative, simply issue in a purity to which all things are impure. If the price paid for such a victory involves the crippling or marring of effectiveness for life and social usefulness, it is evident that this victory for autism results in a defeat for altruism, and a tacit negation of such part of the duty of life as consists in the moral obligation to be at one's best in order to give one's best to others. It is shown by psychoanalysis¹ that the

¹ Cf. Pfister, *op. cit.*, p. 448: "Do we not see among the personalities who have caused the needs of their complexes to flow into religious channels an immense number of troubles and moral defects as well as great phenomena? Innumerable monks and

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neurotic affections and reaction formations—the masochistic, sadistic, and other undesirable and antisocial tendencies—in which the repressed instinct comes to expression mar the personality so that it becomes offensive, dangerous, ineffective and in a disharmonious relationship to its surroundings. Here there is no true moral achievement. Tradition, by a false and arbitrary valuation of the repressed instinct and by threats and denunciations, has led the individual away from a right and profitable attitude towards reality and life into an exhausting and pathological conflict with it. But true ethical victories can only be won on the level with reality. The same thinking-according-to-reality which exposes the sophism that pleads in favour of prostitution or free-love and shows that excess and violence in the direction of indulgence is immoral because it leads to a variety of results harmful both to the self and to society, should also show us that excess and violence in the opposite

nuns suffer from severe hysteria, obsessional neurosis, and other tortures. Countless strictly religious men and women drift into awful sadism and masochism, so that the history of religion drips with blood. One needs to think only of the burning of witches, persecution of heretics, wars over faith, self-torture even to suicide (for example, St. Elizabeth), in which the repressed material ever emerged in the centre of piety, and the ghastly deed was performed in the name of God! Countless persons come to foolish, immoral, bizarre ideas, to orthodox and ceremonial fanaticism, in which the life-instinct is wasted in immoral and unproductive automatism. Countless more fall to a great narrowing of the mental horizon, other multitudes to a weak flight from the world, a cowardly, inefficient attitude towards the future life which leaves this one desolate. Religion, grand and wonderful as it stands before us in its pure form, often changes, according to the testimony of history, from a benefactress to a seducer and instigator of grievous injustice."

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direction of absolute renunciation and repression is likewise pathological.

Between these two extremes there remains the middle course, by which well-being—the true moral end—may be accomplished and the best service to self and neighbour be rendered. A recognition of holophilic energy as one of the great dynamics of life, and therefore inherently pure and only rendered impure by the admixture of selfish and antisocial motivation in its use (libertinism, seduction, prostitution, etc.), and the adoption of such a valuation in the place of that which has become traditional, will lead the man of goodwill by reason and not by fear into the moral paths of a consciously directed and hygienic self-discipline that cannot fail to minister to health, happiness and increased usefulness. For while, on the one hand, the findings of psychoanalysis are as emphatic as the voice of herd instinct in reprobating excess and unrestrained and selfish indulgence, they plead, on the other hand, for a pure valuation of what is confessedly a natural instinct, and urge towards the adoption of a reasonable and positive rather than a non-rational and negative attitude towards it as the surest prophylactic against dangers, moral and physical, to self and others. The flight from sex in its nakedness, and its bare toleration only when disguised and sacramentalized, is indicative of a maladjustment to reality productive of pathological conflict. In the light of analytical psychology the life-task and biological duty of man is presented as the effort to achieve such an harmonious adaptation of the self to reality as shall best conduce to both individual and racial well-being; and therefore the truly moral man is neither he who, by surrendering

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himself up to unrestrained indulgence, refuses the moral task of sublimation and the duty of self-culture owing to society at large, nor he who, by misguided and fanatical attempts at the total repression of a natural instinct, unfits himself for the duties and other battles of life, becomes neurotic, and impairs his usefulness in the world-state. That absolute licence granted to every impulse of one of the most powerful instincts in human nature can work nothing but moral and social disaster is, of course, patent to all; but that merciless and fanatical repression of every manifestation and even the mention of the same instinct, under the presupposition that it is inherently evil, may also work disaster in the shape of crippling neurosis and social incapacities, psychoanalysis amply testifies.¹ The attempt to conquer one weakness by misguided efforts is very often found to result in effecting a predisposition to others by exhausting an energy that might have been employed in the formation of virtues, thus reducing what might have been a joyous, energetic nature to a weary and faded shadow.

The truly ethical standpoint, then, would seem to be, not the absolute repudiation of sex as intrinsically evil, but, on the contrary, the recognition of its inherent purity as a natural life force, and the acceptation of its claims to be such under a sensible and consciously directed effort towards maintaining the same moral ideal of temperance and the same moral guidance and control of its functioning as customarily are exercised in the closely parallel cases of the other primary instincts: so that sex achieves no undue prominence in the individual's life, and it is not over-emphasized either nega-

¹ See Pfister, *op. cit.*, pp. 104, 105.

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tively, as demanding the absorption of every energy for its repression, or positively, as occupying the whole field of attention and claiming licence for the indulgence of its every caprice. To be master in one's own house, aware of sex, yet neither its enemy or its slave, and to cultivate a self-control conditioned by reason and knowledge rather than by dread and superstition, would seem to be the ideal conducing to a healthy and joyous life.

Thus, in reference to the special subject of our study, it may be suggested that those who are sincerely trying to eliminate autoerotic disorders of conduct will find great comfort and a discharge from much distressing conflict in the acceptance of a purer moral valuation of the sexual instinct; for such will deliver them from at any rate one of the chief influences contributing to that exaggerated and often innervating sense of guilt which, under stress of the old traditional teaching, so frequently attends failure to achieve an immediate mastery over a confessedly undesirable habit.

Religion can help: that, with the present writer, is not under dispute for a moment.¹ But it must be religion rightly viewed and valued. Not the religion of fear and threatenings, of isolated texts arbitrarily interpreted; but the religion of encouragement and hope—positive, creative, directive, illuminative. As exemplified by Salvatori and Noldin, religion appears in the sphere of sexual ethics as a power only to be invoked as a purely negative force, and enlisted on the side of blind

¹ A clergyman who read this essay in MS. complained that the writer has omitted all direct reference to the Christian doctrine of prevenient grace. A detailed discussion on this point does not, however, lie within the scope of this study, which is psychological rather than theological, and any omission in this respect must not be construed as an implicit negation.

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endeavourings to repress and inhibit that within us which, if rightly used and accepted, supplies a fount of energy for furthering the expansion and development of the personality, both self-ward and other-ward; but when starved and stifled leads to a narrow and unlovely selfishness, wasted vitality, unsocial eccentricity, and perhaps neurosis. It is little realized, perhaps, how far with many individuals, and especially adolescents, the plane of the religious life becomes almost solely an arena in which they wage an exhausting battle with sex, and how far the field of religious aspiration and the motive underlying prayer and the frequentation of the sacraments are occupied with a striving after a negative victory. And still less, perhaps, is it recognized how far the personal life would be impoverished and the potential capacity of the individual for the acquisition of social virtues and cultural advancement be impaired were the frantic entreaties for a Divine interposition between the self and sex and a total elimination of the holophilic instinct answered directly and in the way desired.

The religion taught by the Founder of Christianity is a religion of love. The love of God, the love of one's neighbour, and the love or respect of self, are its royal law. But we do that law no real honour by attempting to deny or by condemning as intrinsically evil, the lowly beginnings and less idealistic manifestations of that instinct the possession of which alone makes possible the fulfilment of the law, and which is capable of being so wonderfully sublimed. Why should we blink the fact that the love-life of the individual begins, as psychoanalysis has shown, in the cruder manifestations, and has thence to be sublimated and refined to

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higher levels by conscious effort to wean it from autistic gratification to altruistic service. To recognize reality here is not to dispossess higher attainments of their spiritual value, but to redeem their starting-point from a traditional stigma; it is to catch a vision of the true duty of life and a lofty moral enterprise to which religion lends the highest sanction. The moral struggle lies, not in the direction of blind and suicidal repression, but rather in that of willing effort after such measure of sublimation as may lie within the compass of the personality's attainment. To be able to rise from failure in this task to renewed effort without loss of self-respect and hope, and without an innervating sense of moral degradation, is only possible to those who recognize that in itself the holophilic instinct, so pervasive of life as psychoanalysis shows it to be, must in itself be ethically neutral, the moral question arising solely out of the motivation underlying the individual's direction of it.

It is, then, not on the ground of the moral value of "other-worldly love" that we part company with our theologian, but on the ground of the implicit assumption he appears to make that an equal capacity for the sublimation of sexual passion exists in all—an assumption he is compelled to make if he would lay down a common law for all. From his definition of purity above, it is, moreover, hard to escape the conviction that to him the sexual instinct, both in the concrete and in the abstract, is something essentially impure. Obviously he would rather be without it altogether. It is the traditional attitude, that attitude of confounding morals with æsthetics, which has been the mother of so many tragedies, and from which has arisen that ruinous false modesty and prudery that forbids an adequate

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enlightenment of the young, sends youth out to fight the battle of life armed only with the ineffectual innocence of ignorance, or abandons it to learn for itself in a prurient school a false antithesis between morals and reality. As pointed out by Frink, "As long as we are taught and believe that there is something disgraceful in having a sexual instinct, we have either to give up being honest with ourselves or else give up our self-respect."

Surely, then, the truly religious attitude towards sex will find expression, not in asceticism or frantic entreaties for the elimination of a natural instinct, but in prayer for aid in its moralization. May it not be said that the "pure in heart" are not those who have strangled the voice of sex, but those who have modulated its tones into harmony with the rest of life? The moral duty of the religious man consists in the practice of such a prudent and well-regulated course of discipline as may best conduce to the preservation of the mental and corporeal faculties in their highest energy, thereby enabling the individual to exert to the full the talents with which God has blessed him, as well to His honour as to the welfare of his fellow-creatures. Religion as taught by Christ consists in the practice of the love of God and the love of one's neighbour, thereby making an appeal to that very instinct which so many would dispense with. But to respond fully and give one's best involves being at one's best—*i.e.*, a well-synthetized personality at peace with the claims of heaven and earth. If this be true, then religious sanction will be found for positions reached above. The true spirit of the Christian religion will deliver us from both the unbridled sensuality of the profligate and the fanati-

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cism of the ascetic, with all their pathological results and disharmonies.

As suggested by Forel,¹ the canon of sexual ethics will run as follows: "*Thou shalt take heed in thy sexual desire, in its manifestation in thy soul, and chiefly in thy sexual acts, that thou do no hurt to thyself or another, and, above all, to the race of men; but shalt strive with all thy might to increase the worth of each and all.*"

Here, then, for men of goodwill is a moral law for the sexual life, consonant with reality and consistent with religion, which will commend itself to all who believe that any code of ethics, to be warranted sound, must be so conditioned.

¹ "Sexual Ethics," p. 36.

PART IV

THE TREATMENT OF MASTURBATION

It does not fall within the scope of this monograph to enlarge on this question on the physiological side. Surgical and other methods of treatment, where such are necessary,¹ will be found set out fully in the volumes by Hühner and Sturgis to which allusion has already been made, both in the text and foot-notes. We are concerned here rather with the mental and moral aspect² of the matter, having regard to the thesis already put forth that the principal evil results of excessive masturbation are on the psychic side.

¹ In cases where mechanical irritation, such as phimosis, is suspected as one of the incitants to the practice, the aid of the surgeon or genito-urinary specialist is, of course, indicated.

² The following suggestions, however, are offered by Noldin, *op. cit.*, p. 40: "Remedia naturalia seu hygienica: mentem distrahere, corpus exercere usque defatigationem; balneis vel lotionibus frigidis uti; genitalibus debitam curam impendere: organa genitalia tum in pueris tum præsertim in puellis (propter menstrua) crebris lotionibus indigent; lectum durum adhibere; non supine dormire; cum positio dorsalis seu supina nervos genitales excitet, cubitus sit lateralis et quidem dexter; mane somno excusso statim surgere; mane corpus circa genitalia aqua frigida (cum aceto mixta) lavare: ante cubitum vesiculum urinariam evacuare; eligere cibos leves, facile digestionis, non excitantes, qui exiguo volumine sufficientem nutritionem præbent: a potionibus valde alcooliciis et vespere a carnibus abstinere; vestes ne sint nimis calefacientes nec comprimantes genitalia. Sunt etiam medicinæ, quibus nervosæ erectiones, si frequentes et vehementes sint, reprimantur."

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Accordingly, it would seem that the first duty of those who are called upon to help the masturbator in his distress is to recognize that every case requires special and individual treatment.¹ Every effort should be made to allay and resolve as far as possible the mental conflict in the subject's mind, and those of the clergy whose duty calls them to the hearing of confessions will be well advised to remember that this can best be done, not by a few and hasty admonitions in the confessional, but in quiet conversation outside it, and that, perhaps, in several sittings. Let them also remember that a competency to deal with neurotic conflict will be found dependent upon a careful study and a deep acquaintance with psychoanalytical principles. To this end a careful study of Pfister's great book is strongly recommended.²

To proceed, the patient should be encouraged to analyse freely and aloud in the presence of his confidant the feelings of distress and remorse that attend upon his failing, and where these appear to be conditioned by ignorance on sexual matters or based upon erroneous conceptions, he should be lucidly and correctly informed.

Where there is present acute apprehension on the score of physical injury, reassurance, of course according to the nature of the case, should be given, but at the same time counsel to avoid, as far as may be, unnecessary excitation of the passions, together with the recommendation of such hygienic precautions³ as may seem

¹ Pfister, *op. cit.*, p. 565.

² Kegan Paul and Company, London. 1918. 21s.

³ The suggestions of Noldin on the previous page are not altogether without the danger of focussing an exaggerated attention on the genitalia.

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suitable to the case. All threatenings of eternal damnation and the like should be relegated to the limbo they threaten,¹ and every effort made to avoid re-enforcing the mental conflict with such pathological suggestions as proposed by Salvatori. Indicated as generally undesirable from both the physiological and the psychological point of view (and true reasons given), it may be urged from the social and ethical side that all masturbatory indulgence in which the presence of a partner is phantasied, if not actual, partakes of the same nature as fornication, and that, therefore, all considerations in the subject's moral code that weigh against the latter practice should logically be equally cogent against the former. Yet many masturbators who would shrink from entering a brothel in the flesh do so in the spirit when they deliver themselves over to a practice which becomes in effect an act of psychic fornication through the phantasying of a love-object forbidden or out of reach, and is thus a misdirection of energy which by sublimation may be turned into socially useful channels. Hence in this connection it is a wise counsel offered by Pfister² that, when the counterwill against the habit has been awakened by appropriate and kindly advice, an attempt should be made, according to the law of compensation, to create greater values for the subject by encouraging the hope of one day winning a pure and joy-bringing wife, and indicating that meanwhile a path towards sublimating an excess of erotism is to be found in the service of others and the cultivating of satisfying and suitable friendships, whereby, in the finding of a definite external

¹ See Pfister, *op. cit.*, p. 565, and Starr, *op. cit.*, p. 184.

² Pfister, *ibid.*

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object on which it may fasten, the love instinct and energy may be afforded an outlet and be rescued from the dangers of introversion to which unrestrained autoerotic practices may conduce.

The general aim should be the withdrawal of over-emphasis from the habit, to which end it would appear inadvisable and sometimes dangerous to extort the promise of an immediate cessation of the practice, or peremptorily to command it. Psychoanalysis has shown¹ that the abrupt cessation of a long-continued habit of onanism is not infrequently the occasion for the out-breaking of neurosis. Instead, then, the better method of *festina lente* may be proposed, and effort directed towards gradually decreasing the extent of the indulgence. Where the habit is deeply rooted, victory is not immediately to be expected, but may be worked for in proportion as self-confidence and self-respect are gradually restored.

Thus, let the subject be surrounded with an atmosphere of sympathy and encouragement rather than of condemnation; let him be invited to look upon his adviser as a friend to whom he can unreservedly "open his grief" and talk freely without occasioning censure or disgust; let him be encouraged to remember that he is not, as he so often supposes, alone in his battles, but sharing in a situation in some way common to all. Moreover, it may be pointed out to him that sexual thoughts and desires are best kept in hand when regulated from the point of view of expediency, necessity, and the moral obligation to do no harm to one's neighbour, than when they are blindly fought

¹ Pfister, *ibid.*, pp. 66, 76, 98, 102, 488; Brill, *op. cit.*, p. 82; Jones, *op. cit.*, pp. 890, 490.

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against as temptations of the Devil, it being made plain that they are natural and normal in every healthy human being, and without them there neither could or would be courtship and that attraction of one sex to the other which leads to the fulfilment of the biological aim of life—marriage and the reproduction of the species.

In conclusion, it is worth while quoting once more the words of Brill: "It must not be imagined that robbing masturbation of its horrors encourages the practice. On the contrary, I have found that as long as the patients dread it and struggle against it they masturbate twice as often as when they become convinced that it has none of its former supposed horrors. For it makes no difference whether we occupy ourselves with sex in a positive or negative way: the result is the same. It is stimulated to greater activity. Moreover, many patients masturbate very often because they are sure that masturbation causes an enfeeblement of the will, and hence there is no use in resisting. As soon as they become enlightened, the practice gradually decreases, and, as the patient has no need for constantly occupying himself with sexual ideas,¹ there is less tension to be removed.

"There is a class of masturbators, however, who may be designated as chronic because they continue the practice throughout their whole life. They usually belong to the psychopathic type, and the masturbation must be considered a result rather than a cause of their condition. As I said before, in almost all cases there is

¹ Where nocturnal pollutions are frequent, the well-meant advice "to set the mind against them" on retiring is sometimes given. This naturally affords just that concentration on sexual ideas it is desirable to avoid in such cases.

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a psychic element, and when this is found we must not only correct¹ the abnormal sexual life, but to cure the patient we must, in addition, resort to psychoanalysis."

Psychoanalysis may not be within the reach or means of all, but if its principles be studied by those who are called upon to advise others in their distress much may be accomplished, if not in the direction of an entire eradication of the habit, at any rate in that of lessening the pathological significance it has acquired in the individual's life, without its definite application. Be it remembered that what is needed is not punishment² or

¹ The case of the homosexual presents great difficulties, and is not always susceptible to treatment by analysis. It would seem, therefore, that in such instances—marriage being out of the question (see Forel, "The Sexual Question," p. 404), and any direct following of the impulse contravening the ethical code of modern civilization—a compromise in the form of an occasional resort to artificial relief is of relatively small importance. "It must be remembered," writes Dr. Havelock Ellis (*op. cit.*, vol. i., p. 268), "that while the practice of masturbation may be harmful in its consequences, it is also, in the absence of normal sexual relationships, frequently not without good results. In the medical literature of the century a number of cases have been incidentally recorded in which patients have found masturbation beneficial, and such cases might have been enormously increased if there had been any open-eyed desire to discover them." See also Robie, *op. cit.*, p. 290 *seq.*

² See Pfister, *op. cit.*, p. 558. "Psychoanalysis shows us, on the one hand, that punishment or any other method which takes account only of the conscious mental life cannot possibly attain those moral reactions so long as the unconscious opposes its veto; and, on the other hand, that shame, repentance, and the most ardent volition do not in the least remove the old mistakes, but, on the contrary, strengthen them, when the unconscious puts the moral life in chains. Further, psychoanalysis affords us certain proof that the infliction of punishment prevailing to-day and re-

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stern minatory injunctions¹ to accomplish immediately an impossible task, but a sympathetic attempt to re-awaken self-control and self-confidence in the place of despair and dread.

commended by most textbooks on pedagogy causes much suffering, because it does not know and take into account the true instinctive sources of action. It is a correct attitude of love and towards the need of mastery that rules the moral action, and how can punishment guide that primitive instinct?"

¹ Compare the story of the pedagogue who admonished his boys: "You've got to be pure in heart, and if you are not pure in heart I'll flog you!"

GLOSSARY OF TERMS

- Abreaction.**—The process of working off a pent-up emotion by living through it again in feeling or action.
- Affect.**—Feeling. The essential constituent of emotion
- Agoraphobia.**—Dread of open spaces.
- Allo-erotism.**—Erotism in connection with the idea of another human being.
- Ambivalency.**—The co-existence of opposed feelings—*e.g.*, love and hate.
- Amnesia.**—A localized defect of memory.
- Anæsthesia.**—Absence of feeling, often only so far as consciousness is concerned.
- Anal-erotism.**—Erotic excitation aroused by stimulation of the anus.
- Auto-erotism.**—Self-generated erotism, gratified in relation to the person alone; a contrast to allo-erotism.
- Bisexuality.**—Sexual feeling for members of both sexes.
- Castration Complex.**—The idea of injury to the genitalia.
- Censor, Endopsychic.**—The sum of repressing forces.
- Claustrophobia.**—Dread of closed spaces.
- Complex.**—A group of emotionally invested ideas partially or entirely repressed.
- Coprophilia.**—Interest in excreta.
- Displacement.**—Transference of an affect from one idea to another.
- Erotogenic Zone.**—An area of the body, stimulation of which gives rise to erotic sensations.
- Heterosexuality.**—Love for a member of the opposite sex.
- Homosexuality.**—Love for a member of the same sex.

Glossary of Terms

- Libido.**—Sexual hunger; the mental aspect of the sexual instinct.
- Masochism.**—Sexual enjoyment of mental or physical pain, usually inflicted from without; the counterpart of sadism.
- Masturbation.**—Auto-erotic gratification procured by manual manipulation, usually, but not always, of the genitalia.
- Narcissism.**—Self-love; a stage of development in which the auto-erotic impulses are co-ordinated, but the object is still the self and not yet another person.
- Nosology.**—The classification of diseases.
- Œdipus Complex.**—The (usually unconscious) desire to kill the father and possess the mother.
- Ontogenesis.**—Development of the individual.
- Projection.**—The ascribing to the outer world mental processes that are not recognized to be of personal origin.
- Rationalization.**—The inventing of a reason for an attitude or action the motive of which is not recognized.
- Reaction-Formation.**—Development of a character trait that keeps in check and conceals another one, usually of the exactly opposite kind.
- Repression.**—The keeping from consciousness of mental processes that would be painful to it.
- Resistance.**—The instinctive opposition displayed towards any attempt to lay bare the unconscious; a manifestation of the repressing forces.
- Sadism.**—Sexual enjoyment at the infliction of bodily or mental pain; the counterpart of masochism.
- Somatic.**—Bodily.
- Sublimation.**—The deflection of the energy of a sexual impulse to a non-sexual and socially useful goal.
- Trauma.**—Injury, mental or bodily.
- Unconscious.**—Two meanings: (1) All mental processes not in consciousness at a given moment; (2) specifically those that cannot be brought into consciousness by any effort of the will or act of memory. The former includes the latter which is the typical psychoanalytical sense.

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